# ESSAYS

ABOUT

General and Special

# GRACE

By way of Distinction between; or distinct Consideration of

I. The Object of Divine Faith, or the Truth to be Preached to, and believed by Men. And,

2. Gods Purpoles for dispensing. And, 2. His Dispensations of the said Truth, and the Knowledge of it to men. And,

4. The Operations of God with it in men in the Dispensations of it.

#### By Jo. Horne, late of Lin-Allhallows.

2 Tim. 2. 15. Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly Dividing the word of Truth.

Eccles. 11. 5, 6. As thou knowest not what is the way of the spirit, or how the bones do grow in the womb, &c

Tolle liberum arbitrium non erit quod salvetur : Tolle gra fiam, non erit unde falvatur: opus hoc fine duoous effici no poteft, uno ei quo fit, altero cui vel in quo fit, Deus Author eft lalutis : liberum arbitrium tantum capax : nec dare illam nifi Deus, nec capere Valet nisi liberum arbitrium : quod ergo a folo Deo & foli datur libero arbitrio tam ably; consensu esse non potest accipientis, quam abiq; gratia dantis. Bernard, de Gra. & lib. arbit .

Deus non modo amans, sed amor est: & solam amoris vicem requirit & fidem, quid ni ametur amans? Id Serm. 83. Sup. Cant

Prove all things, hold fast that which is good.

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### THE

# PREFACE

# READER.

Tenophon, in his Second Book of Memorable things, Records of Memorable things, Records this Saying of Socrates, to Entherus: That it is not ease for any man to do such a work, as for which he shall not be subject to blame. For faith he, It's difficult for a man to do any work in which he shall be without Sin, or fault; and it's difficult, when a man doth any thing faultless, not to meet with some unequal Judge that will dislike what s rightly done. I cannot promise my self freedome in what I have here done: Good Reader, upon either acrount. For, neither can I imagine, hat in viewing, and speaking of hings fo high, and mysterious, there should be nothing, in so much as I have written that might not have een far better spoken to, or in which there

## The Preface to the Reader.

there may be nothing wrong, though my weakness happily perceive not wherein. Nor can I think, that the World is grown fo good and charitable, and fo void of its enmity to God, and his goodness, as that there are none in it who will pick quarrels against what is rightly done. I confess, the Greatness of the things treated on; as the person and works of Christ; the nature of the Truth: the Faith, Hope, and Obedience of the Gospel, the terrours of the Lord against evil doers, the Purposes, Difpensations, and Operations of God, are all of that nature, and height, and weight, that each of them may deserve a Volume worthily to unfold them, and require a far more able head, and heart, to discuss them, then mine be; and more labour, and industry, than I have bestowed, or was able to bestow about them: and on the other fide, that fuch is my weakness, and want of exercise of senses, to discern things that differ, and of judgment rightly, and orderly to expresithem, that I may seem not to have followed the advice of Socrates, given a little after the fayings above reci-

## The Epistle to the Reader.

ted, viz. Either to undertake such things as one can grapple with, or forbear things that one cannot. However I may fear, that men of greater understandings, will find some things defective, and not fufficiently spoken to, and cleared; and other things too often repeated, or too unorderly mentioned. I am a man ( and a weak one too,) and therefore cannot rationally think it strange, that humane Infirmities should be incident to me; amongst which, it is one to be subject to mistakes; even sometimes an Homer, as the Proverb fays, may catch a nap; and acute Bernard, yet fees not all things: no great wonder, in a long and tedious business, to fee one grow drousie, and sometimes to nod 3 besides, the Truth lies as it were in the deep, and is not so easily brought to Light. I hope therefore, that the Ingenuous Readers considering that of the Apostle James 3. 1, 2. That in many things we offend ell. Will be ready also to take his advice, not to be many Masters; that is, not to be cenforious, but will take in good part, what I have endeavoured, and performed, and will bear with

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# The Epistle to the Reader.

with the infirmities of my stile, and manner of tractation, which are extrinsick from the matters handled. But from two sorts of men, I can expect no such candid dealing: that is to

fay,

1. The proud and rich in conceit of themselves, and their Learning; and fuch as are feeking after the worldly Wisdome: they I know will find no Savour in what I have written, because nothing to fatisfie their curiofity, and please the daintiness of their finer Palates; they will flight what I have written because I have not strewed the way of my Discourse, with the flowers of quaint and smooth Rhetorications, elegant Phrases, and apt and witty Allusions; nor fenced it with the Testimonies of the Ancient Doctors, and Learned Writers: nor given the Reader here and there the comfit of a pleasant story, to quicken up his dull and tired Spirits, and keep him from fainting: in a word, they will fay, Here is neither Artifice, nor any polite learning; the things they look for, with the Ancient Grecians. I Cor. I. 22. To whom I fay, had it been my defign to hunt after applause, that indeed

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deed had been my direct course to it: Populo ut placeespecially, had I turned aside from eister the Truth, to witty fables, for they Terent. are the things the people are too usually pleased with: Yea, had I sought honour with the Leaders of this Age, my way had been to have quitted the Truth, and shewed my self able to maintain the Ortho-Doct Opinions: or at least, to have adorned my difcourse with a rich Coat; for then it may be, so accouter'd, it might have taken some mens more wanton affections, who would have courted it, not for the Truth, so much as for its ornaments, (like some that love the person, for the gay clothing ; ) and so they might have given me their good word for a Scholar, or man of Parts': though yet some are so capricious upon the account of their dillike of the Truth, that nothing will please them, that is hearty for the Truth; be it never so Elegant, but even a Cyprian shall in contempt be Capricianus with them, as Lactantius But my defign being to find out, and fet forth the Truth; and that for the helpfulness and profit of many, and they of the mean-

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ner capacities, and not for the Learn-

ed onely. I took it to be best, to be plain; as believing that the Truth is then most beautiful to a chast Eye, when it is most naked of humane varnishing; and that they that like not the Truth, but in a curious drefs, love not the Truth but the Drefs. orig.comr. Cell Tis Origens observation too, that the ordinary way of Expression, which is common and plain, is the likelieft way to profit the most. And that Plato's and other Philosophers imenancy inilin Stylurn As [15] Elegant and exquisite way of speaking, profited but a few, when as the simplicity of the holy men accommodating themselves to vulgar capacity both in their Doctrine, and way of delivering it, did profit very many. Thence Epidetus hath more Readers than Plato, because of his plainness, and as that Physitian is most to be esteemed, that prepares meats wholesome, and Medicinable, for the most; and not he that prepares only Tome more curious Compositions that are fit for none but the delicate Gal-

lants; (it's his comparison too: ) So are they amongst the Souls Physitians most to be regarded, that by plainer,

and

lib. 6.

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and fimpler Teaching, feek to Edify the Mulritude, rather then by pleasing the Palates, of a few that leek after wildom of Words to affect and endeavour, their own admiration. 126 fides, though I am not free from fuch youthful Lufts of thewing Wit and Learning (if I had them,) which (with the rest of them) the man of God is to flee from, 2 Tim. 2.22. Yet I cannot forget the Apostles in mation; That the Wifdome of Words though it procure Applante to the Preacher, yet is unprofitable to the hearer, because it makes the Cross of Christ of no effect to him, I Cor. 1. 17. While instead of drawing his heart to Christ, and his love, it is lost by the way in the Preachers Learning: and while in stead of Killing, and Crucifying the Affections of the Flesh, which are naturally alive to things of that nature, it doth more animate and inflame them. Well, I have provided what God hath brought to my hand: and though I have done therein, as plain Jacobat his Mothers advice, taken what I found in the Flock nearer home, prepared by Free-grace the Mother of the Faithful: yet I hope,

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it will meet with our Fathers acceptation, and obtain facob's Blesling; which I esteem far better, than if I should have lost it by hunting more subtly about with Ejan for more delicate. Venison that the sickly Palate might/have found more relish in. But.

2. They also who feek a Sign will not like the Doctrine this Treatife delivers, but it will prove an offence unco them. I mean, they that believe not the love of God to all men, as testifyed in the Cross of Christ, and declared in the Scriptures to them; that like not to have the ground of their Faith in Gods plain Affertions, nor to have their hope fpring from, and be fed by, that which is so common, the Flesh of Christ given for thelife of the World: but are flighting that as dry Manna, or unfound Doctrine; and are seeking some more appropriate bottom for their Faith, which they may have rejoycing in themselves from, and may serve a nagural proud desire of conceiving themfelves some-bodies in themselves, or more personally, and as out of Christ respected then other men, that say, Stolen

# .The Epistle to the Reader.

Stolen waters are sweet, and bread eaten in fecret is pleasant. Some private personal ground of hoping in God, to be preferred before what is fet on Wildomes Table, for all to come and feed on. These will some of them be more seriously offended, and cast out my Name, as they have done, amongst the Evil Doers ; the maintainers of corrupt and unwholfom Doctrine: because the grace of God to All, throws down their impropriate Inclosures, and spoils the pride of their Self-rejoycing; whom I shall not feek to satisfie, but shall say, I defire so to go, as the Truth may be my leader, and companion: And because I find it faid, God is good to All. I dare not think him otherwise to any; tho true it is, That most be bad to themfelves, and abuse his goodness, to their own Destruction. Though yet to take away prejudice from the more fober minded, that differ from me, I have I hope, come as neer them in Expression too, as the Truth would lead me.

ges of St. Augustine, in his Books of Aug. de Trin. the Trinity; and say, Whosoever shall lib. 1. cap. 3.

vouchsafe

# The Epifile to the Reader.

vouchfafe to read these things, where be is certain with me, let him go on with me & where he doubts, as I do, let him enquire with me, where he is comminced of his Error let him return tome, (or to the Truth rather with me, ) and where be finds me to Erre let him recall me. If be say, This is not well said, because I do not understand it, let bim fault my Expression, not my Faith. And possibly it might have been more truly exprest, but none ever so spake, on that in all things be could be understood by All. If there be any that Say, the Same things more plainly, let him lay me aside, and read what he can better understand: get let bim not conclude, that I foould have been silent, because I express not my self fo well as those, he better understands: for all things written by all, come not into every mans hands; and fome may understand these things, who may not meet with what thou better understandest, and therefore it is good, that divers write of the same questions, in a diverse stile, though not in a different Faith, that the Truth may come to many; to fome this way, and to others otherwise. But if be that complains, that he understands not these things, never could understand them.

# The Epistle to the Reader.

themsthough dilligently discust by others; let him endeavour with himself, by prayers, and studies, that he may attain to more ability; and not by complaints and reproaches with me, that I should be But if he that reads thefe things Say, I under stand what is Said, but it is not Truth that is said, or it is not truly said; let him if he please deliver his own mind, and reprove mine if be can, which if he shall do with charity and verity, and acquaint me with it, if I live, I shall then be a gainer by this my labour, but if he cannot do it to me, let bim do it with my good leave, and likeing, to whom he may, I shall yet meditate in the Law of God, if not day and night, yet at what times I can. I fear not to deliver mine Opinion, which I rather desire should be look'd into by those that are right, then I fear to be bitten by those that are perverse, and I judge it Lib.2. de Tra better for me, to be reproved by any one, then either by one that erreth, or that flattereth to be commended; for no reprover is to be feared by him, that loves the Truth; for he that reproves, is either a Friend, or an Enemy. If an Enemy infult, he is to be born: if a Friend, if he erre, he is to be taught; if he teach,

# The Epiftle to the Reader.

he is to be heard: but he that praises,

if he Erre, confirms the Errour, if he flatter, he allures into Errour : Let the Righteous smite me, it shall be a favour ; if he reprove me, it shall be an excellent oyl, It shall not break my head. Tet, as I would not have my Reader; (as he fays) stifly addicted to me; So neither would I have my Corrector, a Correptory Corrector, so addicted to himself; let him not love me, more then the Faith : let him not love himself, more than the Truth: as I say to him, equalise not my Writings with the holy Scriptures, but when thou findest in them, what thou didft not believe believe without delay, or doubting: but in these Writings, what thou art not sure of, be not stiff in, till thou understandest the certain: so I say to him, do not Correct my Writings, either by thine own Opinion, or out of contention, but by the holy Scriptures, and most Solid Reason. In a Word, what I intend thee for thy good and profit do not thou by thy curiofity, or pertinancy turn to thine own hurt: accept my service in what I have been able, and have to my ability done rightly, and let me have thy Prayers for further grace and ability

Lib.3. de Tim.

The Epistle to the Reader.

to him that is the God of all grace;
in whom I bid thee Farewel: remaining,

Thine to serve thee in the Truth of Christ to hie Lin Sept. 28th. ability, 1659.

John Horne?

The Reight to the Reader.
to him that is the God of all grace;
in whom I bid thee Farewell remainsing,

Ykine to force thee in the Thath of Christ to his I in Sept. 28th. ability,

John Horne.

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Laus Deo. Pax & gratia mihi a
Deo & a Domino nostro Jesu Christo. Amen.

Sect. 4: Brief kints of weighnols of the other Branch, so Member about God's Perpofes, Diffenfishons, and Operations 3: and the Diviently in their

Laus Dec. Pax & gracia midi a

Dec & a Denino notiro jufu Christo, Avisa.

A Distinction between, or a Distinct consideration of the Object of Divine Faith, or Truth to be Preached unto Men, and Believed by Men. The Dispensations and Divine purposes for dispensing the knowledge and benefits of the said Truth to Men, and the operations of Godwith it in Men to whom it is dispensed.

## CHAP. I

The Distinction propounded, and something of the first member of it Confidered.

## HEROISECT. I.

The usefulness and needfulness of rightly distinguishing things that differ; and particularly of the Distinction here propounded.

Ightly to Distinguish between things that differ, is one bene diffinone property of a skilful on bene deen.
Teacher, commended by
the Apostle to Timothy,
when he wills him rightly to divide the
ford of Truth, 2 Tim. 2.15. A Point needful

to be duly practifed; for as some by diftinguishing too curiously things that differ not, run themselves into many Errors. and needles, fruitles Disputes: Las the Papills, by their diffinction of Douleia and Laireia, Service and Worship, giving this to God; and the other to his, and their own Greatures. And the Dominicans, between their next and remote power:) So by not diffinguishing things that do indeed differ, and that too according to the difference between them sothers do run into many, no less mistakes, and great confusions; as shey that distinguish not between Christs coming in the weakness of the Flesh, or his Spiritual manifestations of himself to mens hearts and consciences; and his coming again Personally in the Power and Glory of God. Or the Effects of the one, from the Effects of the other; or between the Salvation wrought by Christ in his Personal Sufferings, Death, and Refurrection for all men ; as Sinners, and lost without differences and that Salvarion he now worketh for, and in men, which is with difference, more generally for, and on all men; and more especially for, on, and in those that believe; and the Salvation than he wall work in his appearing again, which that be onely upon those that believe, or that are graciously to reputed, and accepted of him, and the like.

Amongst other things, I have often thought the Right Distinguishing between

the Doctrine or Truth-prædicable, or to be Presched to the World, and to be beheved by them, for bringing them to God: and the purpoles and diffentations of God repeding the faid Truth, and his operations in, and with it, might be of good ule, if well and rightly explicated. For I apprehend, that the most material differences between those commonly called Remonfrants, Arminians, or Universalifts, and those that stile themselves, and one another, the Contra Remonstrants: and Orthodox do mainly spring from a want of duly diftinguishing the faid particulars, and of right apprehensions about them; and by confequence, that the right diffinguishing between them, and right apprehensions of them, would expedite and deliver either the one, or the other, or both of them from such mistakes as cause and maintain the faid differences; and tend much to an happy accommodation and agreement in the Truth! It being a very ultal thing with them, to argue either the Truth and extent of Gods love to, and Christs Death for men; from their apprehensions of the said Dispensations, Purpoles, and Operations in the faid Di-Illinction confiderable, and to measure the former by the latter : or on the contrary to measure the latter by the former, and argue them therefrom; which chouch righter than the other, yet ought not but with good advilement to be done.

Now though I cannot arrogate to my

less the Title of a shifful Teacher; being as Agur said of himself, More brutish than man, and one that bath not the under-handing of the man, Prov. 30. 2, 3. Yet, according to the Talent given me of God and through his gracious helpfulness, believing every word of God to be true; I have here endeavoured to say something hereabout, if but to give occasion to such as deserve that Title to take it into their consideration, and unfold it better.

#### SECT. 2.

Of the Doctrine to be Preached to men, its independency upon mens Knowledge and Faith of it; its Unity in it felf, and Truth for all men.

He Doctrine to be preached to, and to be received by men in the Truth of God, or his Word, which is but one in it felf for all, true in it felf, and fo fir to be declared to, and believed by all; whether they do actually know it or not, believe it or not. Its Truth and finels to be Preached to them, and believed by them, depend not upon the Preaching and Believing of it, but is Præcedaneous to, and in order of Nature and time before them. For it is not thereforetrue, because declared; or falle, because not; but thereforeits fit to be declared, and may as reyealed and given forth be declared, becaule its true: as therefore also its meet to be believed, when, where, and as declared a

clared; and not therefore true, or untrue, because it is believed, or rejected: even as a thing is not, therefore vilible, because it is feen; but because its visible, therefore it may be feen. Indeed the benefit the Doctrine brings to men, and good its app to effect in the believing heart, is not effected or mer with where rejected: yet it is a Doctrine worthy to be believed, and apt to effect fuch good, before it be known, or believe: or whether it be known and believed, or not. I fay, it hath an intrinfecal apritude in it felt to do good independently upon its being known (or believed; though it cannot actually produce those effects but by being known,) and believed. Even as a good Plaister hath in it self an aptitude to heal, whether it be applied or no; although it cannot actually heal unless applyed: It gets no vertue by its application, but the Sore to which it's applyed, gets vertue from it'to the healing it; which if not applyed, it could not have had from it.

This Doctrine also is but one in its substance, to, or for All: not one to one, and another, to another; but the same Truth of God, and Object of Divine Faith, which holds forth the ground of Mena believing, and Object to be believed on, is one and the same for All; though this our Truth hath in it many particular branthes and Contents, and all of this one Truth hath not been revealed at once to All; nor so much of it to one, aste ano-

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ther, nor to some at all: yet the same is revealable in it felf to all, and true for All Though this our Truth hath not been at all times to much revealed, or in fuch form as in some : as not so much, not in fuch form before Christs appearing in the Flesh, Suffering for us, and Ascention from us, as fince; as to fay. It was not true then, nor might be foaffirmed, That Jesus Christ was already born of a Virgin. had dyed, and role again, oc. But that which is true now, and truly declared as done, was then true, and might have been declared in the future, That it should in due time be done, whether it was so declared, or not; yea, it was true then, that it was accepted by Christ, to do, and fuffer, as in due time he hath; and it was with God as virtually though not actually done.

### SECT. 3.

Two Conclusions drawn from the foresaid Considerations, touching the Heathen, and persons dead, and in Hell, before Christs Passon.

Rom what hath been confidered, we may gather these Two Conclusions.

or Doctrine of God upon mens Knowledge of it, and Faith of it, it follows: That it is no valid or found Confequence or men to argue, because the Heathen

had not or in some parts have not the things of Christ Published to them ; and fo had, or have not the Knowledg or Faith of them, therefore they are not true; for, or concerning them; as that God fent Christ into the World to be the Saviour of them, and that Christ hath now Suffered, and dyed for them, e. Seeing the truth of these things depend not upon their knowing, or believing them no more than that they were made Righteous in Adam, and finned, and fell in him: or that Christ is Lord over them, and shall raile, and Judge them: which are no more declared to them, and known, and believed by them, then the other; no more than that God loves no Infants, or that Christ Dyed for, or is the Saviour of none of them that die in Infancy, because they have not the Knowledge, and Faith of these things on this side Death: and what we fay of Heathens may be extended to Idiots, and persons born Deaf. &c. It may be faid probably, that they have not that good and comfort in their hearts that properly foring from the faith and knowledge of these Truths, smiles by extraordinary inward Revelation,) and yet neither can we lay, they can have no benefit by those things truly afferred to Salvation: seeing benefit by them to Salvation may accuse to perfons; (I fay not that reject the knowledge and faith of them when afforded, or neglected to feek them, having opportunity thereto; but) that

that by the All-wife Providence of Godare deprived of them; as is plain in the case of Infants, which have both evil and good, by what they never had any capacity for the Knowledge and Faith of that is, the Sin of Adam, and the Death

of Christ for them.

2. From the Unity of the Doctrine, and its Truth, though under different degrees and forms of Expression; and the vertuous being of the things with God as fure to be done in time, which in former Ages were not actually done; it follows alfo, That it's no true, or good confequence to fay, Because some were actually Dead, and in Hell, before Christs Incarnation, and Suffering; therefore Christ was not Incarnate, or Dyed not for them. That he Dyed not for them as in Hell may probably be faid; but not that he dyed not for them, as persons sometimes living on the Easth, capable of the Truths, being declared to, and received by them; feeing they had the same Truth in substance declarable, or declared to them, as a thing to be done in its time, that we have now declared to us, as a thing already done; but if it was in their days true, That God was so affected towards them, asto appoint his Son, in doctime to fuffer for them a then was it also certainly in its time performed for them, what ever in the mean time became of them: even as ie was true for them that were actually Saved, and in Paradile, or Abraham's bo-

some, before Christ came; that Christ when he came, should Dye for them not as Saved persons, and then in Heaven. bur as Sinners in their day, that needed his Death for their Salvation; and accordingly in due time he did fuffer for them. The Saved, being faved through, and in belief of, and obedience to the fame Truch and Grace, for the contempt of, and difobedience to, which the Damned were Condemned: and the Damned Condemned for Contempt of the fame, by which the Believer was Saved. But let us defeend to a more full and particular account of the faid Doctrine, and fee what it is, and what is in it.

#### CHAP. IL

Of the Doctrine, or Faith of the Gofpel, both more implicitely and generally, and more explicitely and particularly.

### SECT. 1.

Of the Faith of the Gospel more implicitly.

The Truth, or the Boctrine to be preached and believed is the Bottone or Faith of the Golpel; the lumitation of more implicitly or generally is the

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The Being, and goodness of God, bei more general to mont and more spec ally to men feeking after, and trufting him; as in that of the Apollo He the cometh to God must believe that God is an that he is the Rewarder of them that fee bim out, or diligently feek bim, Heb. 11.0 Or that in I Tim. 4. 10. That the living God is the Saviour of all men, and ofpen ally of those that believe. The Doctrin contained in either of which fayings it gerrain, is true Doctrine to be Preached to any, or every man; nor doth the truth of it, or any part of it, depend upon any mans knowing, or believing it: for whether men know, or believe that there is a God, or not, yet it is true, That Godis. Or whether any man do believe, or know, that God is a Rewarder of them, that diligently feek him, or not; yea, and whether these, or those men do feek him, or not? yet this is true, That God is a Rewarder of them that does diligently feek bim. It is not indeed true of All, That they do diligently feek him; but true it is to, and for all that, God is a Rewarder of them that so do: the like may be said of the other passage. It is true, That God is the Saviour of all men; efpecially, of them that Believe; whether any man do believe it or no, know it or no; though men cannot believe in him unless they know him, yet such a one he is in himself, and as such to be represenred to men before they know, or believe

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in him, that they may know and believe n him, and prove the truth of what he s to them that feek, or believe in him, in being rewarded, and specially saved by Mens faith or unbelief, knowledge or ignorance of this Doctrine may further, or hinder their believing in God, and feeking after him, but neither makes true. nor falle the Doctrine it felf. It is as true amongst the Indians and Americans, that God is the Saviour of All men; electially of them that Believe in him? and that he is a Rewarder of them that diligently feek him, as it is amongst us Chrifians; and to be proved, by fuch of them as believe in him, and feek him; as well as it is by fuch of us, as fo do: though those layings of Truth be not lo known amongst them, as amongst us. We know better what is true for them, then they themselves do: but that which is true for them, is as true for them, though the know it not, as for us that know it even as a feeing man fees, and knows berter what is about a Blind man, than himfelf may do, though its nevertheless truly about him for his not feeing it; not isang thing the more about us, because we see it to be about its, then the same would be if we were blind, and could not fee it. But let us fee this Doctrine, and what is in it more explicitely: true, for those that have not that Doctrine opened to them, as we have it, though more known to be true by us, and we there-through better furniffied

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nished for seeking after the benefit of the Truth, and for making it known also to others: both in

- 1. What is supposed, and taken for granted in the Gospel, and by it implyed; the not properly Gospel, or glad tidings by it self considered. And in
- 2. What is properly and directly Gospel, and more fully spoken to, and insisted on in it.

## SECT. 2.

Of the Truths supposed, and implied in the Gospel; yet not properly, and by themselves Gospel.

OF the former fort, are these Articles and Heads of Doctrine that follow,

1. That there is a Glorious Divine Powseries or and Being, which is God, infinitely above and beyond all other Powers and Beings.

2. That this God is but One in himself.

Effence and Being.

That in that One God, there is a Trinuty, in respect of the manner of his sub-filling, and working; the Father the Son, or Word, and the Holy Ghost; or in other tearms coming up to the same Truth. That God even the Father hath a Son and

in holy Spirit, the spirit of the Son, and of the Father, one in Effence and Godhead with himself.

That this One God is an eternal, in- 1 Time to 19 finite, and infinitely wile, powerful, holy, 1 King. 8-27. and good Spirit, who hath his Being of \$139.1, 2, himself, and is the Author of all Beings: 4, 5, 6, 7. (Sin excepted, which hath its Being of, 147.5. I Sand from the Sinner, and Satan) what 2.2. Pfd.100 focver.

That this glorious God is onely per- 59. 6. 1 cm. feetly, and fully knowable by, and known 6. & a co. s. to himfelf; and cannot be known either 18. Me. 2.7. perfectly, or in part, by us, or any other 1 700n 3. 8. Creature, but in his own Light and Manifestation of himself to us, Job, 11.7, 8, 9. Pfal. 139. 6. and 36.9. John 1. 18.

Matth. 11.27. 5. That this glorious God, did for ma- Rev. 4 10. 12. nifestation of himself, and his own Glo- 1/4. 40. 28. ry, Make, Create, give Beginning and Be-Heb. 1. 2, 3, ing to the World, and all things therein 700 34. 13. vilible and invilible, by his Infinite Power, Wildom, and Goodnels; and is also the Upholder and Governour thereof and of all things therein according to his own

wildom and good-pleasure. 7. That amongst, and after all other 6en 1,25, 9 things, Man also had his Being, and Be-27 62 7 1 ginning, of, or from God; and was made by him as hischoice visible Creature in one man, made of the Dust of the Earth, and inspired, and inlivened with a living rational soul; and in one Woman, made of that Man, to be a Meet-help for him:

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Male and Pemale made he then.

Gen. 1. 26. 27. Ecclef. 7. 29. Pfal. 45.12,20. Proc. 8. 31. Art. 17. 27, 28. Gen. 3. 22. with 2. 17.

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8. That man, was in that one Man. and one Woman made very honourable happy and glorious in Gods own image and likeness; upright, and without fin capa ble of knowing, and having converse with God, and of ferving and living to him (in whom he alfo lives moves, and hath his being:) and fo of kiving for ever. Ruler over the rest of Gods Works, and the subordinate end of their Creation. they being made for Man's use and service. fo as nothing was wanting to man that might make for his comfort and happines: lo good and bountiful was God to him; onely man was mutable, and to might if he would be to foolish to Sin and forfeit And fure the Gospel supposes this.

both as to the goodnels of man's condition; otherwise, Sin had not been mans, or chargeable upon him; much less at so high a rate, as to deserve such a Penalty to be inshirted upon as the Gospel also implies, if

man had not been made Righteous, and without Sin; and both in a capacity, and unipeakably obliged to have continued to as also to the murability of his Condition.

otherwise he could not have sinned, and lost it all.

Col. 1. 16.

1. 25, 25,

12.7.31,

Oreatures besides Man, invisible Spirits called Angels, made good, and excellent glorious Creatures; of whom some fell

1 Pet. 3. 21.

from their Principality and glorious flation and are become Devils; unclean, and

2 Pet. 2.4.

wicked

wicked Spirits, Enemiesto God and Mons Jude 6. and to all goodness, of whom one is chief Math. 8.28, 21; and Principal, and the rest his Angels, & 12. 24, 27, who being for their voluntary fin and de 43, 45. 5 25 fection, thrust down from God a inticed, 41. Mark 4-2. and fill endeavour to entite then, to re- with Reve and vole from God, and Rebel against him, 1, 2, 3, 8 with that they might by incurring his Wrath, 16. 13, 14. become as milerable as themselves: that is, endlefly and inecoverably miferable: for fuch they are, being forfaken of God, and bound over in Chains of Darknesto the Jadgment of the great Day, to be then for ever Tormented 2 Pet.2.4. Mart. 29.41. The rest of the Angels keeping their pla- 1 Tim. 5.21. ces, are happy and glorious Spirits, be-Mark 8: 38. holding God's Face, rejoycing in his Pre-Pfal. 103. 20. fence, Glory, and Works; always ready prest to do his Commands, employ'd by him as Ministring Spirits for the guard and helpfulness of Mankind; especially, such as are Heirs of his Protection and Salvation Matth. 18. 19. Heb. 1. 7, 14

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To. That God, as it was but meet, and Gen. 2. 16, 17. as leemed good to his own infinite Wif- & 3.23. dom, having made Man fo good and happy, and having put so great Ingagements upon him, to Love, and Serve him, did also give him a Law very reasonable and easie, being but to abstain from one tree, or fruit; when he had all variety for necessity and delight besides, freely given him; and a tree of life which had vertue in it, to have preserved him from Dying. By which Law, Man had occasion and advantage

Mart. 7. 12. 20. 99 3.2

Gen. 2. 22:

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Rom. 2. 9.

21-7,21,11 Gen. 2710, 1

31, 1, 15

advantage given him of teltifying his lov and obedience to him, and to acknow ledge his Soveraignty over them : adding withal a Penalty, That in case he brake it be should surely die.

II. That Man having this Law given Gen. 2. 14.2, 6. with Rev. 20. him, and being wifely permined of God 1; 2. fam. 1.2, to be Tempted, by the old Serpout the Devil,: and Satan, & that God might try Ecclef. 7. 29. his love and obedience so him, and prove his thankful gratitude for lo great good-

ness) did foolishly and needlesly, by his own meer will incline to the Tempter, and break the Commandment given him: although, such as might so easily have

been obstructed by him.

12. That Man fo Sinning, Defiled himfelf with the Poylon of Satans Temptation, and incurred the Penalty annexed to the Law, even Death upon Himself, and his whole Posterity, Naturally to descend from him; in as much as they were all in 3. 10, 11, him, and he the publick Head and Reprefentative of them: what God did to him. and gave to him, he did, and gave to us all in him; therefore also what he did. concerned us all, by, and from him: and fo He, and all his, tell under the displea-fure of our Great Creator, and thereby into woful milery; to be cast out of God's favour, and from his presence and fellowthip, the fpring and source of all happiness and bleffing, and so to be develted of his Image and Glory: (inward Righteoufnels and Integrity, and outward Luftre or

Sanctiny,

Rom. 4. 12, 18, 39. 6 3. 23. Gen. 3022, 23. # Pfal. 30. 5. m. 3. 9, 10, 11,12,-19.23. 16, 17, 18.

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Sanctity or foundness;) and to be filled Pfal. 14.1,2.11 with fin, and fintulness, as a loathsome depth 2.1,21 Discase, apting us to all vanity and wick-170h. 3.8. edness; and to be filled with pain, Mora-Heb. 2.141 lity and Affection to consume us from off the Earth, out of which he took us: yea, we were hereby made obnoxious to the Wrath of God upon our Souls and Bodies; and exposed our selves to the Devils rage and malice, to Tyranize over us;

13. Man being sallen into this misery 2 San. 14. 151

was altogether helpless, both in respect of himself, and of any, or all other Creatures. He could do nothing to recover himself from it, or from any part of it; nor could Pfal. 49. 6,7,80; any one man help, or redeem his Brother; 9, 10. for tho God might, (as afterward he did,) Gal.2.21. 63. propound some holy and righteons Law 10, 21. to him, yet could he not be made Rightéous, and live thereby. For neither Pfal. 40. 7.8.95 could any fuch Sacrifice be propounded to to. Man, to offer to God, as might countervail the demerit of his Sin and Offence: Heb. 10. 1, 2, peither could any work or service be dope of 7. 19. by him that might be acceptable to God. 162. 64. 6. He being fallen under a double Death, Rom. 3. 10,11; one by way of Penalty, as rendring him 19, 20. dead at Law; and another in himfelf Pfal. 143. 2.
and his own powers, rendring him like Epbef. 2. 1, 24
a lifeless, breathless, stinking Carcase; un- John 5, 25.
able to do, or think any thing holy sois! able to do, or think any thing holy, spiritual, and acceptable unto God: which yet could he have done had been but his dutv, and could not fatisfie for his former in. Nor could any other creature be Mic. 6. 6. 7.

able

able to give a price fufficient for him, being too low and finite to latisfie the justice of an infinite Majetty offended, and good-

nessabuled.

All these things the Gospel-Faith supposes, and takes for granted, and often intimately, and sometimes (occasionally) expressly mentions, and every of them is true in it self, and concerns all men, so as they may be propounded as Truths to them whither they be propounded or no) and are meet being propounded, to be believed; being Truths, whether they to whom they are propounded, believe them or no.

## SECT. 3.

Of Gospel Truths properly such, touching Gods Affection to, and provision of a Saviour for fallen Mankind; and of his Person, and Sufferings for us, and Exaltation from them.

But now these forementioned Truths are not Gospel or Glad tidings: nay, rathertaken by themselves, and were there nothing further of Truth to be declared to, or for any men, they would be a very terrible Doctrine to such men, importing nothing but Ruine and Misery to them. But Gods Doctrine which he hath ordered to be Preached to every Creature, or in the whole Creation, is Gospel, or Gladtidings, tidings of great joy to all the people; true, and good for every one; and therefore

Mark 16.15. Luke 2. 10,11. 1 Tim. 2.15.

therefore to be believed by every one to whom it is declared, and worthy to be beheved by every one to whom iris declarable; according to Gods Form and Order containing other Truths, yet, which reprefent God, the Saviour of all men, especially of them that believe in, and diligently feek

him; As these that follow.

1. That God notwithstanding the great 2 Sam. 14. 14. folly and Fall of Man, and his own Law Rom. 3. 19, 20. and displeasure against him, though such was his Righteonfness, Purity, and Holinels : fuch the stedfallnels of his Words and such our fin, finfulness, and filchiness that he could not admit us fellowship with himself; approve, justifie, or delight in us; but banished us from him, and Gen 3. 14. condemn us to Death and milery: yet, John 3. 16, 174. fuch was his love and mercy, as he did not yet cease to lovens; and be graciously affected toward us; but even without our feeking it of him: yea, when we ran from him, he devised and found out (as upon r Per. t. 20. fore-fight hereofo he had fore-provided & 3. 18. and purposed ) a way for our recovery that we might be laved from this fo milerablea cafe; and might in liftning to him be brought again into his Presence

That that way devised by him, He Get a tse also revealed and promifed from the Be out 4-4-5 ginning, and hath now actually manifest 1 John 3. 5.8. ed to be. The fending forth his own onely segotten Son made of a Woman; and with feed of the Woman : and the deweening thim up to fuffer and dye for our

Rom. 4. 25. 1 Pet. 1. 21 Heb. 4 9. 0 70b, 6.40.

Sins, and so to ransome and make attone ment for our Souls, and the railing him up for our Justification: and glorifying him in the Nature of Man, for our Salvation to the utmost: lo as that who loever believe in, and obey him, might not perish in that misery, that either hath befaln him, or further may; but have Everlafting Life.

3. That Jesus of Nazareth (who was born Luk. 1. 26, 27, of the Virgin Mary, of the Stock and Li-31, 32, 35. Rom. 1. 1, 2, 3, neage of David after the Flesh, in the Town of Beth-lehem in the Land of Judah, in the Inh, 2.1, 2, 3, days of Augustus Cafar, and lived, and conversed among the Jews, Preaching the AH. 2. 22, 23, Word of God his Father, and working Luk. 2. 1,2,21. many glorious Miracles amongst them, 22, 28, 646 for the manifestation of Himfelf, and con-

5, 6 6, &c. Matth. 27. 18. \$ 16.15, 16. Ad. 9. 20. Fobn 20. 31.

firmation of his Doctrine to them; till they being moved with Envy, did according to God's determinate counsel take him, and Crucify him, in the Days of Ti-1 70b. 5.1-74.5berius Cafar ) was, and is, that onely Begotten Son of God, whom he had purposed, and promised before, and did then accordingly in the fullness of time, raise up and fend forth to be the Saviour and Deliverer of poor fallen Man.

7oh.1.1,2,3,14

4. That, that Jesus of Nazareth, was in the Beginning with God, according to Heb. 1. 1, 2, 3 his Divine Being. The Word, and God by whom God made all things in Heaven and Earth Visible, and Invisible, in the Form of God, the brightness of his Glory and the express character of his Perso

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Col. 1. 16, 17. Philip. 2, 6, 7.

before he was made man; And that Eternal Word was in the fulness of time made 146. 2. 14. 15. Flesh, a very and real Man, in the form 16. 2 Cor. 8. 9. of a Servant, a poor and despicable man, Ifa. 53. 1, 2, 3. that had no worldly form or excellency Rom. 8. 3. amongst men to commend him to Men; Heb. 4.15. but was found in the likeness of finful Flesh, in all points tempted and subject to weaknesses as other men, fin onely excepted, to which low and despicable form out of grace and love to mankind, and obedience to his Father, he did willingly and readily yield, and abase himself: makeing himlelf who was infinitely rich, to be poor for us, that we through his Ma. 1. 14. poverty might be made rich, being there- Math. I. et by made capable of acting and Suffering Ad 20. 28. for us, so as to procure our Salvation, being God and Man in one person.

5. That in pursuance of our Redemption, he was also made under the Law, Gal. 4. 4. 63 both as it was upon, and against all men; 13. and as given to be observed by the Jews; Rom. 3. 19. that He might Redeem us from the Law: that is, that being in Bond as it were with us (as a clear man that enters Bond for a grear Debtor ) he might be liable to be called forth to the Payment of our Debt, and procure our discharge from it.

6. And accordingly God called him 766. 12.91. forth to the Judgment, as the onely respon- Hel. 10.5,6,7, fible Person, and caused the Judgment of 8, 9, 10. the World to pass upon him: to which 1 Pet.2.24. also he willingly, and desirously yielded himself, bearing our fins in his own body

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on the Tree, and so gave himself a Ran fom for all, and by the grace of God talter Death for every man: the Second Ada Rom. 5. 12,14, 15, 16, 17, 18, fatisfying for the fins of the First; and a 19. 1 Cor. 15. in, and of him, as fallen in him, both to 17, 18, 21, 22. root and Branch: the first Revolt from Phil. 2. 6, 7, 8. God in our First Parents, and all that Na with Gen. 3.5,6. turally and necessarily spring up from it giving, or laying down to that purpole as Gal. 2. 10, 13. much as the First Adam wlurped, or aspi-Marth. 26. 28, red to, eyen the Form of God; and en-39. 6 27. 46. during all that thereby that the First Adam incurred by way of penalty to himself and all his Posterity equivolently; even the Cursofthe Law, to Death, the Death of the Cross, in which he sustained and endured not onely great Pains and Torment in his Body, but also unspeakable Agonies and Afflictions in his Soul; pouring it ou to Death, John 12. 27. 14.53. 8, 9, 19 11, 12. Pfal. 22, 1, 2, 8,9; 10-10, 66. 7. That in this his abalement and Death. His obedience and fufferings were fo wellpleasing, and satisfactory to God, that He in Testimony thereof, raised him up from the Dead the third day, taking him therein from Prison, and Judgment. Yea, he himself was God-man, and so a person no to be swallowed up of Death (though to manifest, that he was indeed Dead; and to fanctifie the Grave to us, and Redeem us from it; he was pleased to abide in part of Three Days, and Three Nights role again by his Divine Rower, and after he had the wed himself by divers infallit

#. 3, 4· 42. 2. 24. Rom. 14. 9. 1 Cor. 15 3, 4, Matth, 12, 40.

I Tim. 2. 6.

70h. 1.29.

Pfal. 69. 4.

Phil. 2. 8, 9.

### SECT. 4.

Of the Love of God to fallen Man, in glorifying his Son for him; and of the compleatness, and fitness of Christ, as now in Heaven, to be the Saviour of all Men, and especially of such as Believe.

48.4.32. 6 5, Danger, and from all our Enemies: being 20, 31. made in the Name and Authority of the Matth. 28. 18, Father, the Saviour of all Men, and espe-19, 20. Col. 1. 19. 6 cially of those that Believe, unto which also He is compleatly and fully surnished 2.9. 10. of the Father, in that He hath there given gifts in the man, for men; even for the Rebellious also, that the Lord God might dwell amongst them, for he hath there made him.

AR. 3. 36. C 10. 26. Phil. 2. 10,11. Ifa. 9.6. Joh. 5. 22, 23.

1. Lord, Lord of all, giving him all power and all authority in Heaven and in Earth: a Name above every Name, That at Pet. 13. 21. his Name every knee should bow, both of Eph. 1. 20, 21, things in heaven, and in earth, and under the earth. Angels, Men, Devils, and all Creatures being given into his hand and diipole; the whole Government laid upon his shoulders, and all Judgment committed into his hand. To inable and fitrhish him, in which in the Nature of Man he is also made.

Ad. 2, 39. 1.20 1 11

2. Chrift, the Anointed one of God, filled with the Spirit of God without mea-Ma,42.1.6 61. fure ; which Spirit , is an infinite, wife, . A. 10. powerful, and gracious Spirit; inabling and strengthning him to all such Offices, and the Works of them, as he is anointed and defigned to and are needful for, our forther faving. That is to fay,

2. im. wro 1. To be the Great Prophet; the Light 14. 3. 21, 23

of the World, to give forth the Light, Truth, and Knowledge of God, and what may concern us to know for our beace and welfare, as in his Wildom he fees

that wholoever believes in, and follows 30h. 1.9.68. his Light might not abide in Darknels, 12.69 12.46. but might see the Light of Life. And Isa. 42. 1, 2, 3. being a quickning Spirit, he is in the Spirit 4. 6 49. 6, 70 inted and able, foto speak, in, and through John 3. 22. 22 the means he affords to the spirit of Men, 25. as to cause the Dead in Spirit to hear; Isa. 55. 2, 3, 5, and so, as that they, who in hearing, 12, 14. hear or listen to him, may live for ever. Matth. 13. 11. He being more peculiarly ordain d a fur- 1 Per. 2. 25. ther Teacher and Leader to them, to thew Job. 10. 2, 11, them the Mysteries of the Kingdom, the Secrets of the Lord and as a Shepherd, and Bishop of their Soulsto feed them with Knowledge and Understanding unto Erernal Life.

2. To be the Great, (not onely Lord pfal. 2. 1.-6.4, of all Men, and Creatures, but also King 8, 9. of the Nations general, and of the Saints Fer. 10.7. with peculiarly; The Law-giver to Men: and Rev. 19. 4.
potake the care of all, ordering the King-Manth. 28. 18, dom of God amongst, and for them, as 19, 20. best stands with his wildom, and their Pfal. 149. 2. good, while it is a Day of Salvation to Rev. 3. 21.
hem. But especially, as a King over his Rom. 1. 7. Subjects, to take care of, protect, govern, 1 con 1.3. ind defend them; supplying all grace to Matth. 28. 20. hem, who hear his Voice as the Great Heb. 2. 18. ropher, and submit to his Kingdom. Sup- 5.10. 6 7.1,2, ort them in Temptations and Afflictions, Luk. 22.29, 39 ubdue their Enemies, Fight their Battels, ear, and grant their Petitions, subdue heir Corruptions, lanctifie them by his Spit, raife them from Death, and give them glorious Kingdom, and Inheritance

Epbef. 4.24,26.

Heb. 2. 17. and 3. 1. 67. 1 Tim. 2. 5. 1 John 2. 2. Luk. 24.46,47, 48. AH. 17.30, 31. Heb.10.19, 20,21. Pfa.68. 18, 19, 20, 14. 53. 12. Luk. 23. 34.

Pfal. 119.4.

at 10.7. with

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3. To be the Great High Pries, which, by the offering up of his m precious Body, a spotless Sacrifice, and the Oath of God he was Confectate and therein to be the Great Mediator God and Men: the standing Propitian for the Sins, both of those that believe him, and of the whole World. so to the world in general during the d of his Grace and Patience towards the respectively that door of Life opened a liberry for their Repenting, and got back to God; and opportunity in so de ing, of finding Mercy and Acceptance wit him, with means, mercy, and grace: pr venting them to inable and lead the thereto, procured by his Death and & crifice for them, might by his prefentation of the lame unto God his Father, and Mediation, or Intercellion for Transgressor in the Vertues thereof made by him I kept open, and continued to them; lo that they not speedily listening to h Voice as the Great Prophet, and obeying him as the King; and their finula against the grace and goodness of God e tended to them by him, might not pu down Wrath upon them, to the Repr bating and destroying of them. Bur Go might yer be patient toward them, at be yet calling, reproving, striving with them by his Spirit; using means, an waiting with much long-fusiering, an goodness for their Conversion: with a spect to which, he is said, having ted or

tivity captive to have received gifts in the man; not onely for men, as men fimply considered in their First Fallen Estate, but for the Repellious also, that the Lord God might dwell amongst them. Whence they allo are yet laded with Benefits, and meet with manifold Salvations, and Deliverances. He as the Propitiation for them, co- Gen. 6. 3. vering them from the wrath of God, so Eccles. 3. 1,2,3, as their finsare not fo minded before him 2 Cor. 6. 1, 2. as that he therefore casts them away, and Rom. 2.4. 5.6. destroys them: which Propitiation I say he is for them to long as he pleases, that ..... a day of Grace should be afforded them, there being for every purpole an appoinred time, A time to love, and a time to hate; aday of grace and a day of vengeance to those that go on hill in their trespasses, till the day of grace be expired. As appears in the Parable of the barren Fig-tree, Euk.13. 6,7,8,9, &c. Let ut alone, (faith the great Vine-dresser) this year also, till I dig about (with Chastisements, ) and dung it (with renewed benefits) and if it bring forth fruit well, but if not, then afterwards thou halt cut it down. For Believers, He is the 1 John 2. 1, 2 Propitiation and Advocate to present them Ed 11 21, 22, In himself, as Righteous, and to make 23 Heb. 7-29 their persons acceptable unto God, ob 1 Per 2.5 taining for them the Dispensation of the Reu 8. 3.4.5 Forgivenels of their Sins; and Whatever Heb. 3. 1,2,3 favour or Bleffing may be fit and good 6 9. 15. for them; even Grace and Glory. Per- Epb. 5. 25, 26, furning their Prayers and Praises with the 7,9 pdour of his own Sacrifice, and so offer-

difference of the contract of

C 3. 7. 19.

ing up, Sanctifying, and making acce table their Gifts and Sacrifices, takin away the Iniquities of their holy Thing so as that through his Mediation; n failings in their Faith and Love; no mis tures cleaving to their Services; no follie or failings of theirs through Temptation repented of may deprive them of the pro miled Inheritance.

A# 10. 42. 2 Cor. 4. 10. 3. 7. 19.

4. He is also appointed Judge of Quick and Dead. All Authority is given him John 5. 21,22, to Execute Judgment also: both here to and Condemnation even due to Men. for, and deferved by fuch Sins as they have committed against God's grace and goodness extended to them. He hath power to unloofe upon their Repenting; fuch Bonds, and take off such Punishments as they had brought upon themselves, by their to finning; as also, to bind, or retain their Sins, and order and inflict what Punishments he pleases upon them until they Repent: and that both upon the Unconverted World that Believe not, and 7 ab 33, 16,17, upon his own Subjects that Sin against 28,29: Lan. 2. him. But the Judgments now ordered

33. Pfa. 75. 8. through, and by him, who is Mediator, 9. 13. 6 27.9. are during the day of Grace to all full

Per.4.16,17. of Mercy (the cup in his hand is full of 1Cor. 11.30,31. mixture) and tend to drive men home to God, and to keep back their Souls from going down to the Pir; by breaking their Enterprises, and hideing Pride from theme though yet some of them be smarter and

forer than others; for he hath power to Rev. 21.2. let loose Satan upon men, to bind, harden, Luke 13. 9,246 or otherwise, to buffer, or affright, and 25, 26. them; and to let out evil men too 11,12. Jam.4. me against another, or against his Peo- 12. Rom. 14.9. ole that Believe; to judge, exercise, and John 5, 28,29. ry them. Yea, he hath Power for mens 34, 41, 46. 67
Rebellions perfifted in to cease, media- 16. 27, 28. ing for them, and fo to turn the Keys of 1 Theff. 4. 14. the Kingdom against them; put an end 15, 16, 17. the Kingdom against them, put all the 2 Theff. 1. 7, 8, to his Patience, give them up to strong 9. Reu 20.11, Delusions, and to Destruction. For he is 13, 14 6 21. ble to Save, and to Destroy, asseems good & 22. 1, 6. to him. And so also Power as Lord and Math. 8. 29. lidge over the Dead too, to raise them up, Jul. 1. 6. and finally Judge them at the Last Day; both by Pronouncing Sentence upon them, and Executing it also, when Pronounced. To which purpose he isappointed to, and hall come again from Heaven in the dory of the Father, with all his mighty Angels, to bring all Men, even those that are in their Graves by Land or Sca, before him, and to render to every man according to their Works: perfectly to free hole that here believe on him, and feek after God by him, from all fin, and forrow; from the malice of Satan, and all his Instruments: and from the Power and Dominion of Death and Grave and to give them a Glorious Kingdom, and Inheritance with himself; and to execute Vengeance upon the Deviland his Angels, Eternally plaguing and destroy-ing them, and with them, all that have

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here taken part with them against his and perfifted therein, till Reprobated him; thefe to go into everlasting Torment and the Righteous into everlaping have nefs, Matth. 25. 31, tothe End.

Ifa. 53. 11, 12. Rom. 5. 16. Heb. 9. 14, 15. 1 John 2, 1. 2.

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20. 1, 6. .ga .8 .ta

o. That all this Infinite Power . Phile 2. 9, 10; Lord, and Christ, Prophet, King, Priel and Judge, (which dignity and power of Judge, may also be referred to his Lord thip, or Kingship, though I have here di stinctly mentioned it by it self; as Ifa 22 21) And more observeably, his Power a Forgive Sins, and Rebellions, against the goodnels and grace of God, extended by and through him, both to the World and to his own Servants. He hath obtained and acquired through the superabundan cy of the vertues and merits of his Obedience, Sufferings, and Sacrifice, above and beyond the demerit of Adam's Sin and of our Sin, and Sinfulnels, as in and from him, and the infinite acceptable ness of them unto God. For he being fuch, and so glorious a Person, his to Pla 130. 4, 5, loving and ready Obedience, and his for

Als 5. 31. Reus. 11, 12.

pleasing unto God, so as to obtain Plenteoulness of Redemption, even Forgiveness of Sins; the grace going beyond the Offence, which was but of one to Conta demnation; but the grace of many Office ces, to Justification; yea, and so as thank both God, and all his Angels, and How Ones judge him worthy to receive All Power and Wildom, and Riches, and

Strength,

Strength, and Honour, and Glory, and Bleffing, as but a due Reward for his forefaid Obedience, and Humiliation: and the shame, forrow, and Sufferings sustained therein. To which add,

10. That this Jesus Christ our Saviour, Heb. 2. 17,18. is also a most Merciful, Compassionate, & 3.1, 2. & 4and Faithful High Priest, and Saviour; 1, 2, 3. with
one that can be touched with our Infirmi-Math. 12. 18, ties; and succour those that are Temp- 19. ted in their temptations; and will not fail either his Father, or us, in any of all those things committed to him, and required of him, but will performe all the Counsel and Pleasure of his Will, in what ever may concern us, or our Salvation.

And all these also are true in themfelves, and of concernment to all, whether they do know them or not, believe them or not, the Truth of them not depending upon Mens Knowledge, and Faith of them: but therefore they are worthy to be known and believed of Men. because true for them: and much good and benefit is to be met with, in the hearry knowledge and belief of them.

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# SECT. 5.

How Christ bath broken and is the Breake of the Head of the Serpent in what he bath done, is become, and is further toda for and to men.

BY what hath been hitherto said, it may appear, How Christ hath in himself Fundamentally broken the Head overturned the Plot, and overthrown the Principality of Satan the Old Serpent over Man: and how he is fitted further to break his Designes, and destroy his Power against us. For,

Gen. 3. 1, 2.

Prov. 8.30,31. Jule 6. 2 2 Pet. 2. 4. Gen. 2.17. with 3. 1.

1. Whereas it was Satans defign (his Head and Plot) to work an Everlafting Seperation between God and Man (whom God hath made as an habitable part of his Earth for Wildom, or his Son to de light in ) and to that purpose incited and drew Man to Sin against God; by which He knew (both by what he had proved from God, for his own fin, and by wha he heard, and knew was pronounced by God against Man in case of his sinning) he should incur his displeasure to Death and so he thought he must have been for ever thrust out from God, and seperated to Curle and Milery, as himself is: through what Christ hath done in his Death, Sufferings, and Sacrifice for Man, in the Na ture of Man; Man on the contrary, more Exalted, Honoured, and brough

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hearer to God than before : for now he is Gen. 3. 21. become one with God, as one of the per- Math. 28, 18, fons of the glorious Trinity in the Per- 19. 20. fon of Christ glorifyed, and made a quick. Sen. 2. 15. ning Spirit for us. Man had beforea Pa- 1 Pet. 3. 21. radife. Man is now in Heaven, on the Gen. 2. 8,9,16. Throne of God. Man had all necessa- 18. Col. 1. 19. ties, and delights in that Paradile, and 11. Gen. 1. 26, fellowship with God. Man hath now all 27. Pfal. 8. 3. the delights and fatisfactions of God, be- 4,5,6. Heb. 1. ing the habitation of the fulnels of the 3. 6 12.2 glory of God: all the fullness of the God Ephel. 1. 20, 21. head dwells in him bodily. Man had Phil. 22. 10. 114 dominion over all the Visible Creatures, Gen. 2. 25 Beafts of the Field, Fowlsof the Air, and Rom. 3. 23. whatloever paffeth through the paths of John 17. 4. 5. the Sea. Man is now upon God's Throne Phil. 3. 21. of Majesty, and hath all power in Heat Add 26. 12. ven and Earth given to him, Angels, Print Gen. 2.9. 1 Cor. cipallities, and Powers, even the Devils too 1 5:45: 47.

put under, and made subject to him. Matr 28. Gen. 2.18. ad great glory and comlinels in his Bo 21, 22, 23. dy, and heeded not to have been alha- Epb. 4: 25, 26, med though Naked. Man hath the glory 27,30,31,32 of God upon him: yea, is the brightness .... his glory, and the expresscharacter of ..... his Person; is clothed with Majesty and dnour: his brightness greater than that the Sun. Man was made a living oul: but Man is now a quickning Spirit. ble to transfule Life into others, even inothe Dead. Man had a Meet-help made in there. Man had a Church and Spoule ven him here, of his Flesh, and of his ones, for the Propogation of Children

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Rom. 7. 4. Gen. 1. 26. Col 1. 14. Heb. 2. 4, 6, 7 8,0, 14. Rev. 20. 1,2,3

so him an holy Seed for him ; a peop Espoused and brought to him, who raised from the Dead, that they mig bring forth Fruit unto God. Man w made in the Image of God there. Ma isthe Image of the Invisible God here: S that herein the Head and Plot of the Ol Serpent is perfectly broken in Christ. H is fo far from having Dominiou over Man that now Man hath it over him for ever fo as he can never more be able to rife un Yea. against him.

1 Tim. 2. 4. and a Time IN

2. His Delign is broken for us men even for Adam, and all his Posterity; ina much as through what Christ hath done and Suffered for us! He hath to abolithe Death, (the Death that by that Sin cam upon us,) that it not with standing we may He 55. 5. 6. 7. (or might any man in his proper time du Ezek 33. 11. ring the Day of Grace, ) be Saved, and b

2 Sam. 14. 14 Febr 5. 28, 29

brought back again to God; in that Judg r Co. 15, 29, mene and Death, no man shall Everland ingly Perish, but in a Second, they the Christ is the Resurrection and the 25 6 11. 25, Life, out the First; so speaking to the 26. 2 Cor. 5.10. Dead in Spirit, asto cause them to hear, I

Rev. 20. 12. as they may in hearing and liftening to him, Live - And he will so speak to the Bodily Dead, asthat out of that Death A shall Live, so as to be brought before him as their Soveraign Lord, and Judge, to b judged by him, according as in their life timesthey have accepted, or rejected him So that notwithstanding their Sin Com mitted in Adam, or their finfulness them

contraded

contracted or the Death therefore ordered to them, any man in hearing the Voice Prov.1. 22,23, of Christ (as while it is called to day, any Pral 95. 7, 8. man may) Maugre, all that Plot of Satan 1/4. 45. 22. 6 may be brought back to an happy Estate, \$5. 1,2,3,6,7. through Jesus Christ. Yea, this Death Eccles. 1, 1,2,3, as now ordered, through Jesus Christ, 4, 5. affords exceeding great Motive, and is of Plat 90. 11. fingular use to awaken men, and provoke 39: 4, 5, 6. them to feek the Lord, that they may live : Prov. 1. 23. and being Justified by Christ, (as that is Rev. 22. 17. certainly to be met with, in obeying his 2 Pet. 3. 13. Voice;) any man may come to the inowment of Fellowship with him in the reltauration and glory of our Nature in him, fo as to have a better Paradile, and Tree of Life, a better Sabbath, a better World, (even new beavens and a new earth wherein dwells righteousness, with freedom from temptation, and from danger of falling from it,) then ever Adam had ot we in him.

3. Yea, Whereas Satan is yet bufily Plotting (though his Head be so broken Rev. 20. 3. in Christ, as to his First Plot, and the Ju- 70b.8. 44. ridiction got thereby, ) feeking to draw farticular persons into new Snares, and to bring them to a new Condemnation, by their perional, voluntary, and unnecessi-tated slightings and resultings of the Light, and Truth, or Voice of the Son of God: wen then, when he is calling them, and herein fetting them free, and moving en are generally, being weak in them-

i Pet. 5. 8. .0 Ephef. 2. 2, 24 70b.8. 44. 145 ver. 32, 33,343

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7am. 3. 2. 7ob. 2. 19, 20. 1 Tim. 2. 4 1 70b. 2. 1, 2 Rom. 5. 16. Ma. 431 120 Ha. 45.7.

felves and through the fweetness th feel, or fancy in their felfish, finful way apt to liften to him; and in many thin we fin all: Christ is herein Preached, an represented as the Mediator of God an Luk 13.7,8,9. Men, the Propiniation for the Sins of the World, in the Superabundancy of the vertues of his Death and Sacrifice, which He infinitely out-did the Sin Adam, and its demerit: by his Intercellion pleading for, and obtaining patience, and forbearance for men, and forgivness read to be given them for fuch Sins: also upo their letting them go, and parting will them: whence its faid, Let the wicked for Take bis ways, and the unrighteous man hi thoughts, and turn to the Lord for he is gratious, and to our God for he will multiply to pardon. And in the day that a mar turneth, all his Iniquities shall be forgive him, none of them shall be mentioned uni And, with the Lord is plenteoufne bim. of Redemption. More then meetly to fre from the old Score of Sin that came upon our First account of our finning i Adam. So that he is represented by ver

Pfal. 103. 3,45

6.6. c. John

64.8 37.45

700.3:18. 6 5. 24 1 Theff. 1 7ohn 1.9, 10.

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rue of that his Mediation the Forgiver of other Sinsalfo; the Saviour and Delivere from the Second Death, the Wrath to come Having also Authority, and Power, and Commission to cleanle us from our un righteoulnels, we contelling our Sins be fore him, and turning to him, fo the

Iniquity shall not prevail upon us, to brin us into Bondage again, and so to pull up

on us the ferond Death: which yet he alfo Luke 13. 8.9. hath power to leave men to; and for 25, their Rebellions against his Grace, to Sen 33, 41. rence them to, and execute upon them s Rev. 20. 19 and therein to Deftroy them for ever, &c. with the Devil and his Angels. In which his Head shall be forever broken too, book in himself, and all his Seed, as Plotting together against Christ the Seed of the Woman, in himself, and his Members, fo as never more to be able to rife up against them.

#### SECT. 6.

How Christ is set forth in the Gospel, as the Fulfilling, and Fulfiller of the Promifes, and Prophecies that fore-went of him; and of all the Types and Shadows.

VET, further to shew, what a compleat Saviour Christ is, and how compleat we are in him: We may note. That he is as the Gospel sets him forth, The Accomplishment, and the Accomplisher in their due time and way of all Adi 13.32,33. the other Prophecies and Promises con- Col. 2. 16. cerning our Salvation, and the body and Heb. 10. 1. fentations of him, mentioned in the Scrip ptures. As He is,

.I. That Seed of Abraham, and of Ifa-Gen. 18.18,26. ac, and of Jacob; in whom God Promi- Math. 1, 1, 2. sed, That all the families and nations of the earth should be blessed: which is ac-

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complished in him: Dead and Rifen far Ada 3. 25. 26 them, and become the Saviour of all men Gal. 3. 8. especially, of those that believe: for God 1 Tim. 4. 10 1 7obn 5. 11, harh in him, given us eternal life, even Manh. 22.4,5, to us men; lo as in having, submitting to. and receiving Christ in his Light and 8. Luk.24. 19, Truth, we may have it. Now in Eter-23, 24 nal Life, is included, Remission of Sins Rightcoulness, and all things. And their are made ready for all, fo as any in turning at his Reproofs, may, and shall certainly receive them; none excluded by him, till they exclude themselves: not but for fo doing, Prov. 1:22, 23, 24. and 9. 1, 2, 3, 4, 5, 12:

Gen. 49. 10. Eph. 2. 13, 14, 15, 16, 17. Ma. 11.10, 11. Rom. 15.6, 10,

Matth. 25. 21,

2. He is the Shileh or Peage-maker, who hath made Peace, by the Blood of his Cross, and hath Preached Peace to them that were night and to them that were afar off; and is the Peace between God, and Men; and between Men and Men to them that accept him, and are found in him; to whom is, and ought to be, the gathering of the People. To him Belie-vers are now gathered by his Grace and they that are not gathered now, shall hereafter be by his Power gathered to be Judged by him.

3. He is the Great Prophet, railed up 18. 3. 21, 22, out of the Jews; like to Moles: yea, above him, both in immediateness of reseipt of his Commands from his Father; and in giving Laws and Doctrines, binding to all people: and in Mecknels, Faithfulnels, Miracles, &c. yes, One Greater then

then He; in almuch as Moses was but a Ment. 12.6, 7, Servant in God's House: but Christ the 8. Son in his own House. To him there- Town 34. fore all ought to liften, and he that refuseth him, shall be destroyed by him.

4. He is the Great King and Shepheard John 20.30,311 of Ifrael, that God promifed to raise up 6 21.25 to David, our of his Seed or Loyns. To whom God hath given the Everlasting Kingdom, both over All Men, and over Ifrael, or Believing Men in special: which he also is Anointed to Govern and Order, till he shall deliver it up to the Father, and God become all in all. Pfal. 2. 6,7. John 10.11. & 1.40 with Pfal80-2,3,19,20,0°c. Luk. 1.33,34,35. 1 Cor. 15. Minth, 3,17.0 24, 25, 26, 27.

5. Heisthe Root of Jeffe. The Branch 122, 23. of the Lord. The Fruit of the Earth of a series The Enlign for the Nations to flock to, Rom. 13. 3, 10 whole Rest is Glorious. The Messas, or 17, 12, 12.

Anointed One, who was the Messas 26. Scripture, is found in him, Luk 24 7000 1. 17.

Yea, all things in Heaven, or Earth Epitel in the by which God represented Himself, his Col 3. 8,9, 10, Grace, or Salvation to Men, are gathered 16 together, and furn'd up in him, and in Eph. 2. 10. the Spirit of them, are to be met with by nen, in, and through him; as to instance. is the Beginning of the Creation of od i in, and by him, and his Truth, God Creates Men to be a People for himif, as well as by him: He Created all ings at the First. He is the True Sabbath,

17: 5. Alls. 3

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bath or Rest, in whom the weary labou Wa. 28. 12. Manb. 11. 28. ing Souls have Reft given them, and m 14. 42. 1. in coming to him find it. The Garde Rom. 15.12,12. of God's, and Man's delight, where m 14. John 1.14. may meet with, and converse with h 16. Cellarino Prov. 2: 15,16, Maker, and find all variety of Grad nace so er Bleffings, and Satisfaction good for him Col. 2. 8, 0,10. The Tree of Life giving Immortality Rev. 22.1,2,14 them that Eat of Him. The River of I Pet. 2. 20. Als. 4. 11,12. living Waters, affording living Influence Va. 28. 14.15 to them that come, and Drink of Him 16, 17. 67. 42. 70b. 4. 14. and 7. 37, 38. The Ark of 6. 6. 49. 6, 7. fafery, where alone we may be preferved Col. 2. 10, 11. in the midft of the over-flowing Delug Phil 3. 3. Gall. 5. 24. of Mileries, that over-top all the Morn Gen. 19. 10,13. tains of this World, and destroy those tha Math 16: 24, flay thereon. The Government God hat given to the People, in whom we ma 25, 26. End. 12.415. Have him our God, and become a people with Joh 1-29 to him : in whom also we have the tru Circumcifion, or cutting off of the fore 1, 15 16 skin of the Heft: i.e. all confidences in 19.22. Ma. 21. the Flesh; with the cortupt Affection 14. He is the true of through Christ. He is the true of the party of through Christ. He is the true of the party of the pa Pallover flain, and facrificed for us 1 Cor. 5. 9. The cloud of God's Protecti on over us, (Ila. 4. 4, 5, 6.) in our march ings after him, (our Leader and Com mander out of the Spiritual Heyer of the Worlds flate and condition ) in him God Protects and guides us, and looksupon th

Enemy to disperse and destroy them The Pillar of Fire to give us Light, in a

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our Marchings, and confume the Rebels. The Tabernacle which God hath pitched, and in which hed wells and walks among it his People. The Ark of his strengthand Aph. 6, 11-1 presence, in, and with which, he walks be- 15. meh. fore us, divides the waters of affliction, drives out our Enemies, and brings thole that are faithful to him, into the Possetson of the Eternal Kingdom. The Mer- 1 Per 2 5 cy-seat or Propitiatory through faith in his John 1. 4, 5, 9. blood. The Altar of Incense, perfuming 6, 22, 43. the fervices of those that come to, and stage worthin God by him. The Golden Carl- 1 co. 1. 40,41 dleftick, in whom the true Light is held speciario torth to us; yea, the true Light it felf, Heb. 10. 5, 6, lightning every Man that comes into the 10. 6 2. 19. World: but chiefly, those that believe in & s. 1, 5, 10. him. The Bread of Life: the Laver of All 2, 22,23 Regeneration: the Sanchification and true Mark 11 18. Washing, by whom believed in, we are 19,30 Medical from our Sins. The Akar of 2. Rev. 1. 11. Burnt-offerings, and the Sacrifice it self, & 22 13 that makes the Attonement for the Sins of Heb. the People, and obtains Peace and Re-? conciliation. Yea, the Priest of God 8,0 the Great High Prieft, that offers up Gins and Sacrifices for us: especially, for the Worshippers by him. The Prophet, and Leader of the People. The Redeemer out of Bondage, and the Bringer of them into Rest, who salehfully sollow him. The Alpha, and Omega. The Beginning, and the End : the Author, and Finisher of the Paith. Greater than Mofes, or Aaron, or follow. Yea, answering to all of them,

Ma. 63.9-Tobn -10: 331 1 70bm 2. 1. 114. 46. 7, 8,

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48. 4. 11. 12, being both the true Law-giver, High prieft, Sayiour, and Judge; the Delive T 10.42. 1 600.1011,2,3 rer from Sin, World, and Satan: the Preobn 4. 10: 14: 7.37.38,35 ferver, Leader, and Guide in the way to Happinels, and the Possessour of usto it H 2. 1, 2. The Heavenly Mama or Bread from Hea-.J.8 +7 .6> ven, John 6. 48. The Water out of the C. 29 45 50 Rock: or rather, the Rock that being T. 2. K. smitten forus, gives forth the Living Wa-17. 45.65.90 12. 45. 09 ters of Life, even the knowledge, grace, 23 4 Es and spirit of God to us, to refresh and sa-John a 14 15, tisfie us. The Antitipe to the Brazen Ser-6 17. 07 6 pent, in looking, to whom we may be So B. will healed of all our wounds; (even of thole 10, 4, 0, allo which we have procured by our for-19 2.190 mer flightings of him, as the Spiritual .01.5 .! . Manna and food of Life: ) lifted up by God's Will, that who seever believes in him might not peril, but have everlating life. Year He is the Anointed of the Lord, the King. The Temple, the Restorer of our Breaches The Returner of our Captivity The Builder of the House of God 61. 1. 2, 3. seen 4. 6.7.9. His hands have laid the Foundation, and Ph. 43.0 his hands shall finish it subringing up the 35, 26. Top-stone with shootings, and cryings Pet. 2-5. grace, grace, to it. Yea, He is the orderer of God's House and Service. The Mafler of the Mulick; the inner of our Hearts, Coll. 3. 16. that they might, make fweet Melody in the Ears of God, being filled with Grace. In a Word, He is Allyand in All in the New Greening. 7. Nay fall the Excellencies of the Creatures, as well as All the Ordinances of

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the Law, are but shadows to him. He is col. 3. 9, 10. the Law, are but madows to line bright, Mali 4. 2, 3. the Son of Righteousness. The bright, Mali 4. 2, 3. and the Morning Star. A Sun and Shield, Rev. 22. 16. Pfal 84. 11. that will give Grace and Glory, &c. The Rev. 5. 5, 6. Lyon of the Tribe of Judah. The meek Gen. 22. 8. and Innocent Lamb, even the Lamb of John 1. 29. God, which he hath found, and provided Plat. 18. 1, 2: for himself, for a Burne offering, to take Deut. 32. 4. away the Sins of the World. The Rock, 1/a. 28. 16. the Fortress, the Stone of Strength graven Zech. 3. 2. by the Lord. The one Stone upon which Verse 8. 6 6. are seven Eyes graven, for the removing of the iniquity of the Earth; and last 30 5,6. Cant. 2. a fure Foundation in Sion. The Branch, 2, 3, 4, 5 The Root of Jeffe: and Branch of Bigh- John 15 1. councis; and Plant of Renown; The Apple Tree amongs the Trees of the Wood, full of Fruit and fragrancy and pleafant of Shadow, The true Vine The Olive Tree in the House of God, ala ways gicen and flourithing, ore Xon who can fet forth all his Praises; which coording to the Gospel, and what ip afferts sedone, and suffered by him, and received as the reward of his Sufferings to furnish him for our Salvation are to be ascribed to 1/4 55. 1. 2. him is

Such things the Gospel declares of him is true in themselves, and the benefit of them open and free to, and for all Men . o as that whoever will, may come and stake of them, in submitting to rand sethen norschally performed no gnivole

es accomplified and declared to unitality

bill time , or so without to

T Pet. 2. 4.56.

12. Ha. 11. 1.

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Rev. 22. 17.

## CHAP. III.

100m 1, 290 Of things further contained in the Gon Fuith, and thence observable as impl and fignifyed therein.

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## SECT. I. Of the Hope of the Goffel.

Queh is the Doctrine, or Faith of the Gospel, as hath been said in the se mer Chapter: and it is true in it felf, a prædicable as truth to all Men. Everlasting Golpel of God: neither is less true for mens not hearing, or belie ing of it: nor the moretrue, for their he me, and believing it Bur belides, The Tomerhing contained in that Doctri that is called, the hope of the Gofpel, Col. To. far as yet future to any man. Indeed all the is declared in the Golpel, as done, and complified in Christ, in his Personal A pearing, Sufferings, Death, Refurrection and Afcension was to the Fathers belo Chrift, as to Abraham, Ifate, Jacob, D with whom he is faid to have man his Covenant; ) and fo to the Prophe and Holy Men matter of Hope , becau asthen not actually performed; but no as accomplished and declared to us, the are to us matter of Faith-onely, and t **加州区区** 

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Foundation of the things to be hoped for, which is that of God's Covenant or Promiles, as yet unaccomplished to any of us; which (as the Promiles) partly concern the time of this Life; partly, and most properly and fully the Life to come. I shall instance God assisting, in either of them briefly.

1. For this Life, The Gospel declares as matter of hope.

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1. That God will so hear, and help Christ, and through him his Servants; making him in their faithful Ministration of and through all means of his appointing, foa Light to the Gentiles, and God's Salvation to the ends of the Earth, that through the dispensations of his Spirit, with the means to Men, they may be put into a capacity of hearing, turning at his reproofs, and feeking after him according to God's Promife to Christ, Ifa. 40. 7, 8, 9. And Christ's Prayer for, and Promise to his Disciples, John 17.9, 18, Plat. 05. 1. 20,21,22,23. Matth. 28.19.20. Whence Heb. 3, 7. it is faid, To day if ye will hear his voice, barden not your hearts: as implying, That during the day of Grace, God in Christ will not be wanting to speak to men, so as they may hear him, if they will not flop their Ears and harden their Hearts. But this is a matter of daily Dispensarion from Christ, and as well matter of aith to, as of the hope and expectation

of his servants for men ; therefore I wait, and shall speak to it, under that He

of Gods operations in Men.

Prov. 1. 22, 23. Ezek. 33. 16. A8. 10. 43,0 13. 37,38,39. John 1. 12. Eph. 2. 14,18; 10, 20. 1 Pet. 2. 9.

2. That wholoever in Christs prevent ing them with his Grace and Calling d hear and turn at his reproofs, and feek and close with him; for them the Go pel Promises, and accordingly it is man ter of hope and expectation, by, and for them, that God will forgive and pardon all former Iniquities and Trespasses to them, and gracioully receive and own them, and put them amongst his Children; give them the priviledges and favour of being a people nigh to him: of his Houshold, yea, his Sons, and Daughters. As the Gospel Preaches, The forgiveness, or not imputation of Sins. through Christ to men, as a thing verily true, and extended to them before their Believing, so far as that them notwithflanding he is Administring his Grace to call and enable them to liften to him. that they might Believe; so it also ptomiles and gives well grounded and affured hope of the forgiveness of them, in the further fense above mentioned, so as to the justifying of them, from them, accepting and owning of them, and making them his Sons, and Heirs, the Subjects of his special grace and favour in their returning in that grace afforded and believing on him. Yea, and also, that he will have more choice care of theirs, than of theirs that reject him, till any of them also do reject him. 3. To

Cor. 5.19,20. b 6. 1, 2. 24.45,47

Ads 16.31. Gen. 17.5, 6,7.

3. To the Believer, yet further the Prov. 1.22.32. Goipel propounds this as matter of hope & 2. 1, 5.6. and expectation. That God in his own-Matth. 13. 115 ing him will further teach and lead him, 12;13; 54 pour out his Spiritto him, make known his Words, shew them the Mysteries of his Kingdom, which are not for People one or other, till they turn at his Reproofs and be in some measure Discipled to him. They that reject him, wink with the Eye, and will not see, stop the Ear least they should hear, and understand, and be converted, shall not have his Secrets and Mysteries opened to them: for them Christ prays not the Father to give that Dispensation of Spirit for leading them into all Truth; filling them with his Confolations, and Satisfactions, and fitting them to be Lights to others, Joh. 17-9. Nor are they wet capable while unturned to him, of receiving it of him, Joh. 14. Pfal. 23, 8, 9, 17. But his Secret is promifed to be with 12, 14. them that fear him, and that he will Exek. 43. 10, hew them his Covenant, guide them in 11. John 14. Judgment, reach them his ways, give them 15, 16, 12 21, a farther and more exact knowledge of 23t the Form of his House, and the fashion thereof: the goings out thereof, and the comings in thereof, even a more distinct and experimental knowledge: for he will manifest himself to them, and give them the Spirit of Truth to abide, and dwell 2 cor.6. 16,17. with, and in them: and so will thereby John 4. 14. dwell in them, and be a spring of Living Waters by his Spirit, and Spiritual Under-**Standing** 

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1 Tim. 4. 1

1 Car. 12. 7.

Mattha 4. 12, 14, 15, 16. I Pet. 2.10,12.

standing given them, springing up in the unto Everlasting life. Filling them will his Vertues, and furnishing them with fuc uleful Gifts as by which they may in form way or other be profitable to others, both in the World and in the Church; as th John to. 2, 3, Salt of the Earth, as the Light of the World in their places, and capacities! uleful for 2 Cor. 2.14,15, the glorifying of God, and provoking the to feek and glorifie him too! and for furthering the growth of them that believe, in their exercise of themselves in which gifts with sobriety and faithfulnels, and walking in his vertues, He also will go forth with them; walk in, and amongst them, direct, guide, help, and bless them, in all their out-goings towards God, in feeking him, praying to him, and prailing of him, trufting in, and fubruitting to him; and in all their walkingsby his grace amongst men: so to bless them, and render them a bleffing to, and amongst them.

1 John 1.7, 9. Eph. g. 25,26, Fer. 31.31,32, 33, 34- 6 32. 40, 41, 42. John 8. 32, 36. 1 Tim. 4. 18.

4. That He will cleanle them from their Corruptions, and Subdue them, in them, so as they shall not have Dominion over them; nor shall they (unless they wilfully chuse it) Serve, and Obey them. Yea, in following on to feek, and know him. He will so mould their wills into his will, and put his fear into their hearts as to take away their will of fining, and inlarge them to run the ways of righteoulnels with delight, according to the riches of his glorious grace and wildom, fo keeping them to the Inheritance of the

Heavenly Kingdom.

5. Thatto that end, He will take spe- 706. 10. 28,29. cial care over them as a shepherd over Ezek 34 24, his Flock, lead them into Unity with all 23. 6 37- 24. his Holy Ones, and therein also nourish Gen. 14. 1. and feed them with Knowledge and Un-Pfal. 84. 11. 6 derstanding; be a Shield to them against 48.3,12,13,14 Satan and his Temptations; and against 70bn 16. 33. Ifa. 43. 1, 2. the World, its fury, rage, and oppolitions, be with them in all Adversities, their God and Guide, to, and in Death: strengthning and supporting them under all their Sufferings, and unto all their Services he calls them to, Administring to them sweet and feasonable Consolations and Deliverances.

6. Yea, that He will also feed them with Matth. 6. 33. Food convenient for them, even with Pfal. 34. 9, 10 What he fees good for them in the mat- John 15. 1,3,70 ters of this Life; and nurture them with feasonable and faithful Reproofs, and Chastisements, and be walking in nothing to them, that may make for their good and happiness. Such things the Golpel holds forth, as matter to be hoped for, in, and through Christ; in listening to, and obeying him, in this Life.

2 Cor. 1. 8, 9.

<sup>2.</sup> For the Life to come, it holds forth wholly, as matter of Hope.

I. That Chrift will himself in due time coll. 3.4. come again from Heaven, in the Glory

of God, and of all his Holy Angels. compleat their Happinels. To whi end.

Tit. 2. 13. 1 The [ 4. 14, 15, 16, Rom. 8.23. Phil. 3. 21. 44. 3.19, 20. I Theff. 4. 15,

2. That he will raise up all such at h Coming, as have dyed in the Faith of hin and change the then living Believen fashioning their now vile Body into the likeness of his Glorious Body; free the from all their Sins, Sorrows, Fears, Dar gers, and Temptations, in a full and per feet Redemption and Salvation.

Rev. 11.17. Luke 22.28,20, 30. I Cor. 6.2. Coll. 3. 3, 4. Rev, 5. 10. 6 20. 4, 5, 6.

16.

3. That then he will make to himfe his great Power and Reign. The King doms of this World shall become the Kingdoms of God and Christ: and the also they who have owned, and believe on him, and followed him in Temptat ons, and Sufferings, shall be glorifyed wi him, and Reign in Glory, Judging th World with Christ: and as Kings an Priests Reign with him upon Earth, Thousand Years and Minister before his with unspeakable Happiness.

Ija. 66. 14, 15. 2 Pet. 3. 7, 10, 20, 21. 22.

4. That to that end of his Coming He shall destroy all the Wicked of the 12. All. 3.20, Earth, take away their Power and Glor from them, and burn up the Earth, wit the Works thereof, and make all thin New, A new heaven and a new earth which dwells righteousness, 2 Pet. 3.7, 10 11, 12, 13. Ifa.65.17. In which Chris and his Saints, and Servanss, which hav been faithful to him, shall Reign togethe

1 Cor. 13. 10, As in Rev. 21. and 22. 11, 12.

5. That then they shall enjoy Peace

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and low withour mixture of Sorrow, Oppreffion, or Trouble, have a perfect Knowledge of Christ, and God in Christ; so as not to need to be taught by one another: ever injoy the presence, and see the face of Christ, and God in Christ, that Lambof God that was Slain for them, and Re-Rev. 5. 9, 16 themed them by his Blood unto God, Exod. 12. from the Kindreds of the Earth, by the Reu 21. 4,5,6, fprinkling it upon them; allo, (as in the fer. 31. 33,34 Redemption of Ifraelout of Agypt) that Heb. 8. 10, 11. they might ferve him, and be Kings and 12. 1 Theff. 4. Priests unto God, and himself. And he 16, 17. Rev. 7. shall satisfie them with the fountains of 16, 17. 6 22, 11. 2, 3, 44 froing water, even of ever lasting life: pure, inmixed, and everlasting Confolations, which the knowledge, favour, and prelence of God and Christ with them, shall uncessantly give them.

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Such

Heb. 5. 9. 6 6. 13, 14, 17, 18. Rom. 8. 17. Gal. 2. 29. Tu. 2. 13. Heb. 9. 28.

Fohn 2. 16.

Heb. 9. 15.

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12, 12, 14, 11, 13, Matto. 20 21

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1/4 55.4.19 28.

16. Rom. 4.16. & 8.32,33,34,

Such the Hope of the Gospel, in wh arefomethings hard to be understood, a not so clearly to be apprehended, till se and enjoyed; and this is good allo to propounded to all, and every man, as have opportunity, and they capacity Understanding and bearing it, being tr and certain for all that believe in, a obey him; they being the Heirs of a Promites of God, and of the Covens made with the Fathers; a wonder great, glorious, fure and blefled Ho worthy to be confidered, and looked ter by all men; and fure, and certain all that do look for him. The Grou Foundation, and fure Pledge, whereo the love and faithfulness of God, as ready testified in Christ, in what he ha done for us, to, and in him: Thele and grace of Christ to us. His Death, a Sacrifice, and Mediation for all men, a Mediation of the New Testament me particularly, for the Called that Believe him; that they might have the Conte thereof performed, to, and in them; the Dispensation and Inhabitation of holy Spirit of God and Christ, to. Pet. 1,3,4,5, in all that obey him; to open the la Hope to them, and fill them with t affurance and confolations thereof, a keep them by his Power to the injo

ment of it in their Believing. n, munchible, and underson en -109 and to be the little out of load

Eph. 1. 14,17 2 Cor. 5. 5.

# en faces of the same result for all less of the same result for th

#### Of the Obedience of the Gospel.

W Hat we have mentioned about the Rom. 1. 5. fomething due from us, which we may call the obedience of the Gospel; or as the Apostle callsit, the Obedience of Faith: which though it be not in the Object of Faith, (otherwise then to believe such Obedience also to be required of us, and due from us, as that in which we may meet with the good prepared for us, and held forth to us in the Gospel, which re- Heb. 5. 9. presents Christ through his Sufferings perfected to be the Author of Eternal Salvation, to them that obey him:) yet, forasmuch as the Golpel-Faith mentions it, 1 Pet. 1.13,14, and represents it as one Great End of 15, 16. God's talling Men by his Grace, and as Jam. 1.25,26. the way in which we are to look for, and meet with the further Bleffings of the Gospel We shall take a brief view of some general Heads of it: and to the Gofpel holds forth and the chief the

5. That as God and Christ are by his prov. 1. 23,21.

Spirit calling Men; and in the manifesta- 22, 23tions of his Truth and Goodness to them,
preventing them with Light and Power;
in which he is reproving their ways,
hopes, delights: so they ought to listen to,
and obey him, in falling down before the
power of the said Truth, and in the grace

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and

and strength therein afforded, according to the measure thereof; let go such falle and evil ways, hopes, and delights, as are discovered to be evil to them, and turn to him that calls them; to the Light that enlightens them, and the Power, and Spirit that works therein; feeking to know the Truth more, and so to know God. and Christ, as represented to them therein, not preferring their own thoughts. and ways before him, and his This is that which is called Repentance, and Repentance from dead works: in which allo it is further required ;

2. That by the Light and Power of

Phil 100. 1, 2 62.8 Ifa. \$5.1,2,6,7. Prov. 2. 1, 2,3. Rec. 17 3. 3.45

Mr. 24. 47. Heb. 6. 2.

the Truth afforded them therein, and thereunto; they yield up unto God to close with, Hope, Trust in, Worship, and Serve him, according as in the pourings out of his Spirit, further his Words and Mind are made known to them. So loving, and cleaving to God in their Hearts, and Affections, and walking with him 1. 2 11, 12 in their Converlations, as they are there to directed, and help to perceive they 20,21.66,1,2, ought : and as the grace brought to them 7 John 48, 11, is laving, ftrengthning, and working in 12. Gal 5. 221 them, to enable and frame them. And 2 6 6,7,8 fo allo walking toward Men, with fuch love, pity, and charity to All, Submiffi-on, and other duties towards Superiors and Relations: Juch affection toward Delight, in, and cleaving to those, that they differn the Light, the Truth, and the Power of God, in, and with fuch to

13, 14. 2 Cor. 4. 11,19,

briety, temperance, and abstemiousness Pfal. 2. 11, 12. from the things of the World, and readi- Lady 16. 1, 10, nels to part with them for God and Matth. 16. 24. Christ, and to serve God and Men with 25. 1 Pet. 2.4, them; fuch low thoughts of themselves 10, 11, 12, &c. in all their Wildom, and Righteoulnels, Prov. 4. 20,27. Strength, and all injoyments here, as the grace of God, and his Truth appearing to them, doth instruct and strengthen them to; not turning aside therefrom to the Right-hand, or to the Left; but walking in the Integrity of their Hearts before him.

3. That wherein at any time they 1 70hn 1. 7.8. fail, and Sin, upon the appearance of it to 9. them; they acknowledge they faid, Fail- 1 Kings 8. 33, ings and Sins: and through the grace of 35, 60. God, and by Jefus Christ their Advocate and Propitiation for their Sins turn back again to God, and keep more close to him, and walk more stedfastly with him.

4. That in all things they acknowledge, Pful. 62. 2, 8, own, look to, and depend upon God, in, 12. John. 1. 7, and through Christ, according to the 12. 6 3. 15, manifestions of God and Christians of God and Christians. manifestations of God and Christto them, Plat 2. 12. for his help, light, grace, strength, and all 96. 7,8,9,10. things needful for them: ascribing to him \$ 103. 1, 2,3 by Faith, the Glory of his Name: be-6 50. 15. that he is such a one, so powerful, wise, holy, good, &e. as he manifelts, and declares himself to be; and so calling upon him in all their wants and needs; acknowledging, confessing, and glorifying him in all things, by Jesus Christ; even

Theff. 5. 16, in all his goodness, and gracious Dispen 17, 18. Philip. 4.6, 7. fations to, and dealings with them, o others, as manifelt to them : yielding u Ephef. 5.18,19, themselves, and all their powers, and mem Rom. 6. 11,12, bers to walk with, obey, and serve him 13, 15, 16, 17. as his grace afforded, instructs, I Cor. 6. 20. strengthens them.

Matth. 28. 19, 27, 28. 1 Cor. 11. 25, 26, 27, 28. Ads 2. 41, 42. Col 3. 16. Heb. 3. 12, 13. 10.25 Ephel. 6.17,18. Phillip 3. 3. Fobn 4. 23, 24. Fude 20. Matth. 16. 24. Rom. 6. 2,3,4,

28, 29.

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5. That they attend unto, and upon 20. & 26. 26, God and Christ in such ways, ordinances, and appointments of his, as He hath made known to them in his Doctrine, to be injoyed and appointed of God for them. Rom. 13. 9,10. in the present Administration of his Grace and Truth: according to his mind there in is manifelted to them, and perceived by them; As in times past they had the Observations of the New Moons, Sabbaths. Sollemn meetings, appointed of God by Mo fes, where they had them Revealed to them. So now we have the use of Bap-5, 6. Gal, 2. tilm, the Supper, and Assemblies of Be-19, 20, 21. & lievers in the Name of Christ, as may be 3, 25, 26, 27, warrantably injoyed. And fuch an hearty, spiritual and close obedience to God and Christ in the Spirit, denying our Selves, and going out of all, knowledge of our Selves, after, and confidence in and glorying of the Flesh, and being Baptized, or Planted into Christ, to seek all our Life, Peace, and Righteousness, Wildom, Strength, Salvation in him, is required of ust and is to be held forth by us, as required of all Men, according to their capacities of obeying, in, and by, the Gospel-Doctrine. And this also is good

good and true in it felf, and to be held orth with the Gospel, to All men: not be first required of men, to prepare them for the Golpel, nor to be their Righteoufness toward God. But upon, and with Phil. 3.7,8,9, the Preaching of the Gospel, this they are 10. Rom. 10.2. to be instructed to, and admonished, That they refule not the Gospel, taught to, and to be Believed by them; nor refuse to obey it, in what it requireth, and calls for, from them: as the way in which lowing to the Spirit, they shall be more filled with the Spirit, and to be more led into Christ; Gal 6. 7. in whom God hath given us a full, per- col 2.9, 10. feet, and foiding Righteousness; and all & 3. 9, 10. things pertaining to Life, and Godlinels To further which, also the Gospel further prelents

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# SECT. 3.

#### Gofpel Terrours.

Ofpel Terrours, Arguments of Fear, 2 Cor. 5. 11. I to awaken, and quicken men to receive, and obey the Truth brought to them, in what it lays to, and requires of them. As to give fome brief hints, as refulting from, and prefented in the Golpel-Faith, or Doctrine.

1. It presents fin very loathsom and 1 Tim 1, 136 displeasing to God; especially willing and 14.15. careless linnings against the light, truth 70, 2, 3, 4 and grace brought to men by him. presentation of what Christ hath done to

take

Mes. 21 2, 3, 4. take away fin, presents sin never a who to 26, 29. the less, but the more loathsom to Goo 7. 19. 6 9. in as much as it wasnot, nor may be p 19. 6 9. 22. doned, but through the fufferings, dea and facrifice of Christ for men. fin against God, as a Creator, was so load

Meb. 10.29. (7 24, 25, 26,27, 28, 29. Heb. I. D 2. I, 2,3,4.

fom, how much more is finning again him willingly, now he hath done lo mu 22.21, 22, 23, more for us! and pur so much greater in gagements upon us to be his, and to obe and serve him? The more he hath done for us, the more reason we have to listen to him; and the more heinous our rebel lions and fins against him: and the more he loves his Son who suffered for us, the more is he provoked by our disobedience to, and rebellions against his Son in his calls and counsels to us for our falvarion.

Matth. 28. 18. 10, 11, 12. 2 Cor. 5. 10. Phil. 2. 10,11. Tam. 4. 5, 12,

2. It presents God and Christ armed 19. Rom. 14.9, With infinite power and authority to punish the transgressors and rebels against him, all power in Heaven and upon Earth being his, and all creatures at his beck, to be imployed or made use of by him at his pleasure; so as no ability in us by ffrength or wildom to thift from him. or from any the least part of the punishment or judgment that he will inflict up on us, if we rebel against him, I Cer. 10. 22. Ezek. 22. 14.

eclefit o. Tos 2 Cor. 6- 15-21 Heb. 3.24 eu 1. 18,19. 3. 7.

3. It prefents the time of this life, the only time for hearing his voice and obeying him, and feeking favour and acquaintance with him; yea it's his pleasure whither to wait upon us fo long; the Keys of

leaven and Hell are in his hands, and as Lake 13 7. 8 can open as he pleates, and keepopen 9, 24, 26, 27, door of life follong as he pleates, to Lube 12 5 6. can thut it when he will too; yeaour ives allo are in his hand, and not in our wn. He can take away our breath and pirit when he pleases, and cast the ransgressors into Hell, and there is no withstanding of him therein. None hath ower over the spirit to retain the spirit, neither is there any power in the day of death, Ecotef. 8. 8.

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4. That he can and may, and by mens a co. 10.56. refusing his grace and truth, and therein 8,9,10, with 9. his Son, and Spirit, and Self, is provoked 26, 27. 6 11.
to inflict heavy judgements upon them 30. Rev. 2. 4,
5, 21, 22. here in their fouls, or bodies, or both; Det. 28. either denying them, or depriving them 2 Telle 9,10, of the comfortable injoyments of fuch 11,12. All.13. outward mercies and liberties, as other- 40, 41. wife he is ready to give them, or elfeimbitter his gifts to them filling them with curfe, fo as to fill them with vexation and anguish of Spirit; or elle to blast them in all, and curle their spirits, as to give them up to delutions, lufts and ways of their own, to run themselves to de-Aruction.

5. That (however) he hath absolute- AS. to. 42.6 r decreed and appointed a day in which 17. 30, 31. he will judge the world in righteouines 14. 11, 12. by Christ Jelus; and then will raile all up 2 cm. 5. 10, 17. out of their graves: no darkness or tha, Reu 20. 12,13. dow of death shall be able to hide or keep 14. 2 Theff. 1.
them from his presence: but before him Jude 14. 19.

C 25. 41, 46. C 3.12.

Mark. 12.40, in their railed and immortalifed bod 41,42,49, 50 they shall appear, when he shall appear 6.16, 26, 27 flaming fire, to render vengeance; ex armed with the power and wrath of Go in unipeakable unconceivable terror, with an innumerable company of mighty Ar gels attending on him, ready to execut his commands against them: and the shall heutterly destroy the Rebels; sen

tence them to be everlaftingly compani

Rev. 20.10,12, 12.14. IJ4.30. Mark 9:44.45, 46, 47, 48.

ons with the Devil and his Angels that seduced them, and whom they chose to adhere and cleave to, rather than to folfollow the Lamb in his Light and Grace, wherewith he prevented and followed them: And then he shall execute the Reu 14.9, 10, Doom also upon them, thrusting them 11,12. 1/a. 66. down with the Devil and his Angels, into an ever-burning Lake of Fire and Brimstone, into the Rivers of the wrath of God, to be perpetually kindled upon them, by the power of that Spirit that came to them and convinced them; and being obeyed, would have faved them which Spirit being infinite, and eternally wife and powerful, Oh! how infinite, eternal, and unbearably great, must needs be the wrath executed upon them, by him, when their bodies being immortal and inseparable from their souls again, they shall be capable of enduring it endlesly: and being separated from God and all his Creature-comforts too, they shall have pure wrath without mixture, no dram of good, or cale, or comfort afforded

with it. The fire of his wrath shall torment them perpetually, and the Confcience of their own willing finnings against him, and delpiling their Saviour and his falvation, when treely offered them, and made attainable to them, shall perpetually grieve and confound them; and as a Worm that dyesnot, for ever gnaw them. All the good they had from God, and Luk. 16. 23,24, might have had for ever, had they heark. 25. ned to him, being evermore before them on the one fide; and the remembrance of it infinitely dolorous to them; and on the other fide the feveral wickednesses committed, contrived, thought and acted by them in word and deed, with the Jones 2. 2. aggravations of them; as for what foolift, trivial, forry and vile things; and against what checks, warnings, faithfull means of preventing them, they have made the forfeiture, and fustain the loss of that eternal glory, that others have, and they might have had in their obeying Christ in the light and truth offered them, shall add unconceivably to their everlasting, woe, and horror, and lamentation : and yet no ease after inconceivable Rev. 14.8, times or duration, nor no way or polibi- 10, 11, 12 lity of Redemption: such the terror of the Lord in that day, even such as his goodness abused by men in this day, and the good, the grace, the glory trampled under foot by them; the worth of the person and sufferings of Christ sin'd against, and the greatness of the glory and

Friends

pet. 2. 1, 2 and majesty of God contemned and Tit. 1. 2. 62 at nought, and that for vile things in nitely below them, deserves to be reverged. 13.

Math. 11. 29, ged with. The faith exceeding true a precious. The hope firm and infinite glorious. The obedience required ecceding reasonable and not grievous, cause he is ready at hand to effect it us; and therefore also the Terror at Torment upon the refusers exceeding and incomprehensibly Dolorous.

#### SECT. 4.

A Digression about the Endlesness of the punishments mentioned in the Gospel-Terrors.

A Gainst this Doctrine of the Terror of the Gospel, and endlesness of th torments or punishment to which Chris will at the Great Day adjudge his ene mies. Some may object, that fure it can not be confiftent with his love, merci and goodness, to adjudge his Creatures for any canse whatsoever, to such endless milery. Yea there is an Anonymous Author, that hath put out a Discourse on purpole to prove the the Doctrine of Hell torments falle and fabulous. Therefore I shall add some Considerations here briefly for confirmation of the truth already faid thereabout. Yet not by way of particular Answer to that Book (which) have also otherwise answered to some Frienda

Probably

riends) for indeed it is so monstrous in s affertion, and fo felf-contradictory, hat I hope none that give credit to God. and are able, in any measure, to judge of things, will be fnared by it: for it faith, Sin is only punishe in this life, no greater unishment of it than death; quite contrary to the words of Christ, that tell us John 5.20. That some shall be raised out of their Graves at the last day to condemnation, and Dan. 12.2. That some shall rife to shame and everlasting contempt; yea that after the Refurrection some shall be adjudged to a second death, a lake that burns with fire and brimftone. Rev. 20. 13, 14, 15. True, the faid Author also confesses a second death, but he makes it but the same with the first, save only as it is judicially executed: for he afferts that Adam, and all men should have died, had they not finned; but now the death that should have been otherwife natural, is now judicially executed; and so a man that is hanged for murther or the like, he makes to dye there in the econd death. But how cross this is to the Scripture, who is so blind as not to he ? Seeing the Scriptures plainly make the second death, to be a death adjudged to some men after their Resurrection from the first, as in Rev. 20. before quoted: yea the same nameless Author would perswade men, that God works in them their fins, wills their fins, and falls before they will them: that Gods will is the womb

womb in which all the actings of men first conceived; that he was never pleased or unsarisfied with the Being fin, and divers the like monstrous at tions, that I suppose none but Athe or Ranters can eafily digeft: and whi indeed (could they be proved true) wo render it unreasonable to conceive, t God can or will inflict any punishme upon men for fin at all, either in t life or after it, much less endless. Thou indeed it might as reasonably be though that God will punish his creature wa endless torments, though their fins serve them not; as that he can or will the Author, Willer and Worker of the fin; feeing fin is more directly contrar to his purity and holiness, then the in flicting of Pain or Torments upon h Creature, is or can be. But not to trop ble our selves with the several reasoning of the faid Author in the faid Boo ( which also broadly enough contradic it felf, while sometime it represents Go as a punisher of fin in this life only, some times tell us the wicked shall be burnt u with the earth, and that shall be the punishment; and sometimes that Go was never unfatisfied with the being Sin, and so in reason should not punil men for it any where at all ) let us fe what may be briefly noted for confirma tion of what we have before delivered about the faid Doctrine.

Pfal. 5. 4, 5. Habbak. 1. 12.

And first let that be noted, That God Math. 11. 47. is not to be known of and by us, and by purpoles for rewarding or punishing but by this own discoveries of himself to us. For as no man knows the things of a many But the spirit of man that is in him even to the things of God ( his nahite, love, goodness, and the thingsconaften therewith, his rewards and punishments that he will adjudge men to j knows no man but the Spirit of God and they to whom by his Spirit they are evealed! whence it follows, that it is not. de for us waving his revelations of hem to us by his Spirit, to conjecture, aid reft in out conjectures concerning them; and measure his love hatted; re Wards or punishments by our narrow. fillow, finite and corrupt apprehentions about them; especially we belog all since fer. 10, 14 and our understandings not fit to be leanfupon and marked to. Now God haby his spirit tevealed handelf and had, as to thefe things most dally and sinly in the Scriptures, it believes us tere to feek and receive our knowledge is and accordingly to believe and judge of the forelaid. Author take off men from this, would perwade his Reader that the Scriptures are to corrupted and uncertain, we having not the very Original Copies, written at all by their holy Penmen, and because dine

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I Cor. 2. 9,10}

F 66 7 fome Copies in some things, by the co 10 .14 And constitution of lone Trans 1 Co. 2. 5,14) there is no credit in this point so be ven them. But in that, as in all things e almost, he shews his unreasonableness. Atheism: for by the same argument thould not believe the Scriptures in thing they lay; as that there was fuch person as Jelus Christ; that he dyed, ro ascended, shall come again, oc. see all Copies may as rationally be conceiv to be corrupted in all those matters to as in this in hand. Nay we should n believe that in any Printed Books read their Authors minds, for as min as they be not their original Hand-wi Matth, 10. 29 tings. But who that believes Gods pre 0.0 5.17,18. vidence, and his care over the good an falvation of men, of that confiders ho many Copies there are of the Scriptur amongst the Churches of Christ in . parts of the world, and how dearly bo lews and Christians, many of them in ages have loved and carefully kept the Scriptures, to that even those that diff bey them, have fought life in their relpe to, and reverence of the Books of them who, I lay, that confiders these thing can believe either that God would perm fuch an universal corruption of all Co pies; or that it could possibly, or at lead probably, be effected, that to many per fons in all parts of the world should con spire together to aler the Copies of the

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Scriptures: especially seeing the things bout this point, as about many others; in unanimously, by all Copies that I have either ever read or heard of delivered to us. To wave that conceit there—Luk 10, 25, 26, ore as openly. Atheistical and Impious, John 4, 39, or it be held fast by us, that it's out safety with 22, 29, at it be held fast by us, that it's out safety with 22, 29, at it be held fast by us, that it's out safety with 22, 29, at the believe and hold for true in this, a Thin 3, 15, and in all points of saith, what the words 2, Pet 3, 2, 3, and sayings of God delivered in the Scri-Heb. 3, 3, 4, there is, and spinnerly confirmed by many Miracles, Signs and Wonders wroughts whim to be his, propounds unto us; and being premited, let us nextly see,

What God in the Surippyres plainly afferts and implies touching this point,

By and upon what grounds and reafonsthere also delivered. And so we

That the Scriptures mention in Hew, a Sheel, in Greek, Hudes, which metimes we translate Hell, though some ses the Grave; because in its largest use comprehends the whole disappearing of the dead, good and bad, and the iss of their receptacles, as Bishop Where others also have well noted; but ugh the Scripture uses those words of the Grave or Common State of Dead, yet sometimes they attribute forrows, pains and toriments, and

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706 3. 12, 13, those too most exquisite and bitter ab 14,15, 16,0% all others, which cannot agree to

Grave and the State of the Body the (which then and there is at reff, be void of fente) and therefore must ne beroken forme worfe flate and Blate 28 & morthe wicked decealed, as to their for That the Scriptures do speak of form

and tornients in Sheel, Hades, or Hell clear in those pallages, Platin 18. 5. 2 116.3. Where David, either in his or person, or with respect to Christ, doth expres the greanels, bitternels and frellingnels of his forrows, even ung him in some measure to a kind of delpa as in Pfalm 116. 10, 11. call them pangs and forrows of Sheel of Hell: a our Saviour implies the fame more prefly and fignificantly of Hades of He in Luke 16. 22, 23. Where he fays t Hell in tormens where he though for what parabolically) informs us, that me that live wickedly here in prosperity, she after death go to torments; of which implies that wofes and the Prophets ha admonished to their writings, that might take heed of them! and fure fuch an Hell was fignified and meant David, when he faith, That the with (hall be turned into Hell, end all the na ons that forget God. For if there he show mean but the Grave, that were to three ten them with nothing worle than is

the portion of the righteous. The like

Pfalm y. 17.

meant when David blelles God for delivering him from the lower Hell, Pfalm 86. 13. Yet it is to be minded, that the word Hell, as fignified by those words Bheol and Hades, is not used in the New Tellament to signific the state of the wicked, and place of their punishment after the Resurrection, but of that which is between their Death and Resurrection, 1 Cor. 15. 55. Ast. 2. 27, 31. Rev. 20. 14, 6 1. 18.

2. The Scriptures do evidently speak of a punishment of the wicked, both in bodies and souls after the resurrection, and sets it forth in divers terms, signifying the severity and endlesses thereof.

As,

ni ha

I. It is called Gehenna, and Gehenna is ignis, translated also Hell, and Hell-fire, or a Hell of Fire. The word Gehenna is given it by way of allusion to the Vally of the Son of Hinnom, a place near to the earthly Jerusalem, where they used to cast out their unburied Carkases, Rubbish and Raggs, and burn them in a fire continually burning. But that it cannot signific in our Saviours use of it, that very place and fire, or any such external punishment in this life (as the above-mentioned Author would insinuate) but a perpetual and everlasting punishment of the damned is evident.

r. By our Saviours implying that God only can cast men into it, and that after men have killed the body: whereas if it

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Math. 10. 28. were that very punishment of such like 12. 5. men might as well cast the body into Math. 18.8,9. or the whole man, while alive, as k Luke 12. 5. Mark 9.44,45. the body.

2. And by his faying God is able cast the soul also after the body is kille into it, as well as the body. Asalfo.

3. By warning his Disciples and Hea ers in general, to pluck out the right en where it offends, &c. rather than to cast into that fire; but to be cast into the Valley of Hinnom litterally, or into an fuch like external punishment in this life we are not in any great danger of by taining our lusts and corruptions, seein we be very far remote from that place and many that live in their lufts, live an dye in prosperity. No, nor yet doth fignific any internal punishment fler both because it's a punishment after t body is killed, and because it's perpetu and everlasting, as appears by other expressions joyned with it, by which all it's called, as

2. It's called the fire that shall nev

be quenched, so Mark 9. 43. to 49.

3. A Lake burning with fire and brin flone, which is the second Death. Re

20.15.

4. Everlasting fire prepared for the D vil and his Angels, Matth. 25. 41. the expressions of the Worm nor dying, at Fire that is not quenched, are borrow from 1/a.66.24 which speaks of the p histoment of the wicked in the time

Pfa.73.3,4,5,6 706 21.8,9,12, he new Heavens and new Earth, ver. 22. which is the time after the Refurrection and the Judgement, Rev. 20 and 21. and is to be minded, that not only that fire is faid to be quenchable, which may be extinguished while the combustable matter lasteth, but also that which goes out of it fell for want of matter to feed it, it being all confumed, for for the word that fignifies to be quenched, and of the which the word and that is translated unquenchable is derived, is uled of the lamps of the foolish Virgins which went out for want of Oyl to feed them. Matth. 25. 8. And therefore if the fire of Gods wrath, in which the wicked shall be burned, shall end and go out as wanting matter to work upon they being thereby annihilated, and their being totally destroyed (as the laid Author evades those sayings) then could it not be alled unquenchable. And if the wicked hould be annihilated in that Judgement, must not their Worm needs dye, having no subject to subsist in? Those expressions herefore joyned with Gehema (as theohers also which we have mentioned, both lenifie the being of fuch severe torments and punishments after the Resurnaginable are but shadows of, and also eir perpetuity and endles duration; thich is also expressed in other phrases. Seprit of suffer of the services

of Reveno

Everlassing punishment, Match, and everlassing destruction, 2 To 1.7, S. That in Match 25, 41, is with Emphesis, in about our the everlassing. The word along translated everlassing, is indeed used in the Old Test ment to signific of a long continuance and sometime of an age, but that is not usual, if ever its signification in the writings of the Evangelists and Aposte but everlassing or never ending, it's the lame word that's used to signification.

Matth. 25, 46.

and happiness of the life; glorand happiness of the righteous; and everlasting punishment is opposed to everlasting life, as signifying a like duration of the one as of the other, even as the first of the Valley of Hinnom probably burn perpetually so long as the old Jerusales was standing, so those torments shall be of equal duration with the new Jerusalem, the joy and glory of the Rightsous, even for ever.

2. The duration of the honour an power ascribed to God himself, the wire too, everlasting, 1 Time 6. 16. Ye

3. The everlastingness of the being God and Christ, Rom. 16.26. 1/2. 9 than which what can be more light cant of never ending? And yet not on that word and everlastings is used this purpole, but,

ascends up we alway a side to ages a ages, even for ever and over, Rev. 14 9,1

Expression used to, in the Glory and one afchibed to God and Christ, and let forth the Eternity of God, and of le Living, Rev. 1.6, and 4.9. and 5.13, So that the Scriptures are very Pregtherefore it's to be believed, and dreaded, and diligence is to be given in looking and yielding up to Christ to be accounted worthy to be delivered therefrom.

2. As for the Reafons and Grounds of God's fo Punishing, they are by the Scriptures signified to be such as these,

The Greatness and Majesty of God Dew. 10.17 fin'd against, and despis'd. Men Punish Trayrors against their Life and Majesty, Ifa. 87.31. with Bodily Death; but God both Body. and Soul; in a Death as much beyond that of the Body, as He is greater than Man that is fin'd against, and despis di Such great Punishment is but answerable to his Greatnels, as his other Works be.

2. The Greamels, Unipeakablenels, and infiniteness of the Love, and Goodness of 7,8,9,21,22 God, in, and by Christ toward Men that sebel against him, it notwithstanding, He not onely inconceivably honoured us, in railing us up at the first out of the Dust of the Earth, and making us in his own Image, Lords of his Works, and capable of knowing, and having Fellowhip with himself: but also when we were merly loft, was pleased so to fee his heart

Marth, 10, 28. Luk 10.50

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Deut. 32. 4, 6, 4,24. Gen. 1. 26, 27. Pfal. 8. 3, 4, 3 5 49. 12.

heart upon us, as not to spare his o 76. 3. 16, 17: Son, but give him up to the Death; 9: 1 Tim. 2. 6. Ifa. 45. 22. € 50. I, 2. Prov. I. 20,21, 22, 23. 70b. 16. 7,8,9. I.c. Gen. 6. 3. Rom. 2. 42 5. Pfal.68.18,19, 20. Fab. 22. 16,29, Plat 68.21. Rom 2, 5. Heb. 6.6,7. to 10. 26, 29. Fonas 2. 8.

26,22

32.60

Gal. 4. 4. 5. 6 Death of the Cross to Redeem us aga 21. Rom 4.25. and impowred him to Save us: and bri 1 Pet. 1.21,24 us to endless, and infinitely Glorious Ha Philip. 2.6,7,8, pinels, His Son that was in his Form finitely Glorious with God, his Father Plat 81.9, 10, was pleased also in Love to abase him felf, and lay afide all that Glory an Happinels, expole himlelf to, and bear up on himself for us all that shame, and re 10, 12, 13,14, proach, and forrow, to Death and Cur that was due to us, and needful for h Ranforming and Saving us, without vio lation to God's Justice, and impeachmen of his Holine's; and now is infinitely ready to fave Men in their liftening to and obey ing him, to which he is not wanting to call and impower them. The Holy Spirit comes forth in the Name of God, and Chrift, to reprove men for their Sins; for before them God and Christ, and in, with and from them, far greater and better things than they are purluing after and labouring for, and therewith strives and wreftles with them for their Repentance and mrning to Godgo feek him and live Yea, God, Father, Son, and Spirit, are exerciseing wonderful forbearance, patience, and long-fuffering toward Sinners, here, and lading them with yariety of benefits to lead them to Repentance; and corrects them in Mercy to break them off from their purpoles, and bring them to accept of Eternal Life, and Happinels:

lappinels: and all this love and good-es Men do oblinately and impendently in and Rebel against, hateing, and opofing themselves against God, his Son, and Spirit Government Grace, Truch , &c. hardning themselves in their Sins, refuling their own Mercies for lying Vanities oc. and oh! What short of Eternal, and Infinite Punishment can answer the Deserts of fuch Ingratitude and Wickedness, against so great love and goodness! If they that fin'd against the despised Moless Law, Dyed without Mercy: how much forer Punishment doth the rejecting and despising such a love, and lover; and neglecting luch, or fo great a Salvation expole us to? According to his fear (both Pful 90011 his Greatness, and Dreadfulness; and his Goodness, and Mercy leading and ingageing us now to fear him) so will be his Terrour and his Wrath in that day.

7. That the hainousness of Mens sins 1/4. 1. 3. 4. against a God so Great, so Good, so Gra- &c. tious, together with his infinite Purity and Heb. 1. 12. perfect hatred of the least Iniquity; they are foolish, and ingrateful in neglecting 15. 16. and flighting him; despising his love, fa- Jon. 2, 8. vour, and friendship, and preferring base, Jer. 2. 13. unworthy Lusts, and Objects of Lustible. If a. 55-2, 3. fore him, a very morfel of Meat before his love and favour who hath done to Prov. 1. 24,25, much for us, and tenders such infinite love & 29. 1. and favour, further to us; and therein Rom. 2. 5. fuch unspeakable and infinite happinels. Al. 28. 27. Pfal. 98.2,3,4 They are willful in Sinning, when no Math 13, 14, necessity 15.

Pfal 5. 4, 5. Deutr. 32. 5, 6. Heb. 12.15,16, 17. 6 10. 265

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necessity in so doing. Yes, hold fall with stubbornness, obstinacy, and in nitency against all light and warm though often told, and convinced of emptinels, vanity, and unworthinels them; and though such sweet charming allurements of Grace be afforded the as (would they but liften to them) won draw them off from their Sins, and ma them willing to part with them bringing fuch power with them, as would Conve and heal them; and these wilfully stor kept out, and fhun'd, left by the power of God in them they should be Converted and be healed by him; and this perfifte in with resolution to hold their Idols an Vain ways, and not to liften to any coun fel that should tend to win them off from them, rifing up in all their ftrength a it were, to withstand their own Salvat on, when so forcibly tendred to, and urge upon them, that they had much to do, to beat it off: even the power of Gods word reproofs, and Counsels, and the stretch ings out of his Hand therein, for their Salvation. This, this is that, that is in finitely offensive to such an infinitely holy, pure, and perfect Majesty, whose Lye cannot look upon Iniquity; and kindle fuch a fire of wrath in his Breast again the Sinners as shall burn for ever upon them, and shall not be quenched. It Mens trampling under foot the Son of Gods and therein all God's love, and counting the Blood of the Covenant

where

Jer. 6. 15, 16, 17, 28, 29,30. & 8. 5, 6, 7. AB. 7. 51. & 13, 40,41.

Dent.32.21,22. Math. 3.12. Heb. 10.29,30.

2.12.14

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wherewich they are Sanchifyed, and have all their there to God, an unholy common thing; and therein flighting all Christs Love and Sufferings for them, and doing delpight to the Spirit of Grace, that spake graciously to them, and let Gods highing favour before them tis this lays them open to the Vengeance of the Almighty; and is a fearful thing to fall into the hands of the Living God, without the Mediator to interpole, being

rejected by theminpusy

Indeed phose Men that believe not, but deny That Christ died for any but his Elett. and shop that half be faved : and That he giver any Sufficient grace for their Conversion to him. And lo put the fires of their Sining and Suffering, upon Adam's Sinc and thee allo necessitated by God's Detree, rendring them inthial die Sing fo as that, with that helpafforded of God, without any intention of their Salvation, they cannot but Sin, and Rebel; and yet Affert an Eternal and Infinite Torment to be their Portion in their Persons (though in their persons never so favoured of God. or indued with any fuch Grace, as that they were really ingaged to live to him, or had any power or capacity so to do) those men I say, render God exceeding harsh, and such as no Christian heart may indure to think him : Clothing him rather with the Titles, and Colours of Satanthe Abaddon, and Man-flayer, (things not fit to be mentioned,) then with those Titles

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crewich they of Love, and Lovelines, that belong o him. The unreasonablepess of their De Ctrine, and its contrariety to the Scriptures overthrows the Equity and Juftness o fuch Torments, or Golpel-Terrouss and its likely puts men upon feeking Evalions to avoid the Belief of such a Doctrine as renders God lo unlovely to them Bur upon the Confiderations we have mention ned, there appears to much Equity, as may filence, and vanquish Reason is felle into subjection; and both provoke to Golpel-Obedience, and perswade to believe and judge oquitable, and formake Men endeavour to avoid, and flee from the Gospel-Terrours forementioned And fuch things also are held forth in the Gofpel, as true in themselves, and fit, and meet to be propounded to all, and to be believed by them, just and down rection of

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CHAP.

# CHAP IV. TO SHID

Of some Distinctions signified and sontained in the Doctrine of the Gafpet as before declared y a whing bee

enrein, the money and own eracion of Here are also divers Distinctions with Lorreference to Things and Persons fighifed and contained in the Golpel Dollrin which we may briefly touch upon before pasit, as to fay. About Two Adams, or Men mentioned in the Scripture, as opposed one to the other. Two kinds of Governmes, Righteoufnels, Sins, Judge ments, Worlds olives, and Deaths, A Two fold appearance of the Person of thrift, with the diftinct Works of them. A Two fold Personal Coming and Aps aring in the World, befides his Spiritual nd Providential Comings; all froken to, mehe Doctrine of the Golpela of which shall hint something briefly, and seveilly; in order was follows we the at both vilodices given to in him.

God was ple 10 aniad has enich or a fourly another; e & coud Adam, to reco vecus, who is allowed Laft at the cve Merchil: Christ: Christ. Loca becau a thing that per one with us in felth and the day ond we of the Full states ass SECT.

Ecclef. 7. 29. Pialm 49, 12. F. m. 2. 23. C 5. 12, 18.

30.31.22. Sen. 2, 15. Or 4. 4.5. Mt. 2. 12. 2 . 18. 

### SECT. I.

Of the Two Adams; the First, and L The First and Second Man.

47:

1 Cor. 15. 45; Theft, we have therein partly, in w and partly, in what it more directly clareth, the mention and confideration Two Adams; The First Adam, and Last Adam! The First Man, and the cond Mains fet over againft, and oppo tho ode to the other; because, none

Gen. 1. 26, 27.

Ecclef. 9, 29. Pfalm 49. 12. Rom. 3. 23. 0 5. 12, 18.

Jer. 31. 22. en. 2.15. Gal 4 4, 5. Heb. 2. 14. Rom. 5. 18. Heb. 3. 1, 2.

answering one the other for Publiken of Concernment to all Men'as the yard Birth Man, was the First Man; the fi and Natural Root of all Men, in who God Made us, and Hopowred us a faid before. The First Many both in denot Being, as a Man and in Dignit and Glory, as to his Appearance, Sa and Condition in the World a thard was Made and Manifelted in Hehart All and our Priviledges in his Hand, keepings but he Sin'd and loft hims and us all; with all the Horiour, and viledges given us in him. Therefo God was pleased, to Make, and bring forth another, a Second Adam, to reverus, who is also the Last Adam; ev Jesus Christ: Called Adam, both beca a Man, that pertook with us in Fleth

Blood, and was of the First Adam, his Flesh, and because a Publick Ma [ 81 7

h whom were, and are the Concernments of all Men pur again. And He is Faithful, and hath not, nor will fail or loofe fimfelf, or any Man. None shall Pein him, Man, even all Men, not after a 170h.5.11,12. fill by any detect, or default found in him. Natural, but in a Spiritual way, and man- 2. 9, 10. ner, are Made as it were, and Provided Matth. 22.4. for again, as fully, as in the First Adam; 2 Cor. 5. 14. or again, as fully, as in the First Adam; 2 Cor. 5. 14. 9. and more furely as to him: inasmuch as Eph. 4. 8, 9. having Dyed for All, He hath Redeemed Plat. 68. 18. All into his own dispose, and recovered in-Mar. 16. 15.16. o himself ( in the Man for men ) what Isa. 45. 22. dam forfeited or loft; or rather, greaet, and better things fo as for All. Free or All, and to be had by any in coming n to him, in his preventings, and drawings, or begettings of them. And he is called the Last Adam; because never was there any other fince the First Adam, beides him; nor shall be after him, of such ublick capacity and concernment to ien: as allo, because He was Abased, and Phil. 2. 7, 8. nade lower than that First Adam in his mocent Condition: that I fay, not then Men in their present State. For though Gen. 1. 26, 27. First Man was Originally of a far In- 6 2.7. nour and Viler Matter, than the Being the Second Adam was Originally: the First Man was Made, and set in World, in a far more honourable glorious Form than the Second. The

Man, but what was He? Dust of the with. Whence he is Called, the rimes

dusty or earthly man; but he was ma by Exaltation and Advancement into better Form, even in the Image, and like his great Power, Bounty, and Goodne to him, and to us in him, in making base a matter, of it self uncapable of know ing, magnifying God, to be lo glorious an 29,30. honourable, capable of knowing praisin and having fellowship with his Maker; an to be an Habitable part of Farth, for h word and wildom to dwell and delight The Last Adam too, was before he w made Man, but far better than Man. Go coll. 1. 15, 16, with God, in the Form of God. The Lor 17. Heb. 1. 2, in Heaven by whom the Father made ma 3. 6 2. 7, 8,9 and all things, the brightness of God's glor and the express Character of his Person, an He was made a Man, by way of Dimini

> tion made lower than the Angels: ye in a Form, far below that of the Fir Adam, in his Innocent Condition; for H was made in the Image of Man, of falle Man, in the likenels of finful Flesh; in a points Tempted like us, except Sin: th lo, he that was Originally, and in himle as incapable of Suffering, and Dying, the Dust was in it self, of knowing, an praising God, might in the Form of Ma Suffer, and Dye for us. Through which alfo, He the Last, and lowest Adam is no again Exalted to the Glory He had in h

> own proper Being before with God, eve

the Man, and is become far more Exce

lent, Honourable, and Glorious than the

70h. 1. 1, 2. Phil: 2. 6, 7. I Cor. 15. 47. Rom. 8. 3. Heb. 4. 16.

Fob. 17. 4. Dfal. 68, 18. Ephef. 4. 8, 9. Phil. 2. 10, 11. 1 Car. 15.45.

of idd emerged was a and the Nature of Gen. 2. 7. the is here had been ever the First Adam: 28, 29. We we have above hewed. For the First diam wasbur a Living Soul that had Life in him felt bur could not quicken the Dead; Bor this last Adam's Madenow at God's

Right Hand aquicking Spirit.

He iscalled also The Second Man: both Gen. 3. 15. pecause He was the Second and Last, so immediately Made of God, and in such a oblick concernment for man: as also, d'conteive, because he was provided, romifed, stept in, and became (as to his gagement and undertaking) the Man us, before any Second to Adam, any John 8. 58. son or Child was born to him. And to Pfal. 75. 2 3. wen in that respect, He was as to Reve-tion and ultifulness to the World, before Lingor any Man was Born of the First dam: as a new Basis or Foundation to he World, that was meritoriously Deov'd by the Sin of Adam. The Earth Diffolyed, and the Inhabitants thereis but he stepping in, bore up the Pillars of Man, or Second Man, all things Col. i. 17. onlift, and stand together. For he was Heb. 1. 3. mifed in Paradife to be the Seed of the oman, and fo to bruile the Head of the pent, before any doom passed upon ther Marror Woman; much more bethe Execution of the Sentences after Bed So as all the Providences, Mer-Judgments of God towards, an lup-

Gen. 3. 20.

Verf. 22.

on Men are ordered tous, by, and throu him, and with respect to him. When Adam, before he was put out of Parad called his Wife Eve, the Mother of Living: when as the otherwise, mis deservedly have been Named, The N ther of all Dying. Yea, and God, n Ironically, as most understand that, b feriously, and according to Truth, ( Mr. Moor Sen' hath well observed; a was the first that I have ever heard of that observation) said: Man wasnow come like one of us, as one of the p fons in the Trinity, as considered in Chi who had stept in, and vernially was come Man: and this to, before Man

Ifa. 28. 16. Hab. 2. 3, 4. Heb. 10. 37. Gen. 3.15, 16, 17, 18, 19.

turned out of God's Presence, that so and men generally might have h (Chrift) in the Faith and Knowledge him as a Foundation under his Feet, bear him up; and as a Staff in his ha for his support, that he might not fi under any of his after Miseries, Ten tations, Tryals, or Deaths, that w (through him now) ordered to him, to be grappled with, and undergone him. Yea, thence the goodness of G is to All; and his tender Mercies upon

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Pfal. 149. 8, 9, his Works: the Gospel Preached in ev 10, 17. Col. 1. Creature under Heaven: yea, we m fay in the very Devils, in that they h not their will upon Man, to do to b what they please; but are abridged,

Pfal. 75. 8.

bound up by him, though by them by many men to ) it is not Preac

thence his Judgments are full of mixture, though often with much severity, and hereafter so infinitely heavy.

### SECT. 2.

Of Two Covenants, with respect to the Two

at I fish these Two Adams, we may Vy find some hints of Two Covenants, or Two kind of Laws: that is to lav. With the First Adam, a Covenant of Works both as to him and us, viz. That if He keep perfectly with God, and in nothing Sin'd, or disobey'd him, he hould injoy the Earthy Paradife, and the great goodness of God confer'd upon him in his Creation, his Favour and Fellowship &c. and transmit Righteousness, imocency, and so the same Privileges with himself to his Seed: who also walking in at their Righteoulnels, and Innocency, ould have continued in the fame favour; but he Sinning, and Falling, all should Loft, and Condemned in him; as the event declared: and as is fignified in 6m. 5. 12, 15, 16, 18. He being let as it ere, to keep Sin out of the World. And of this Nature, in some respect is the Comant or Law of Works that finds us Il Sinners Now that the First Adam is

allen, though asgiven fince, it was given Gal. 2. 19, 20, 1 the Hand of a Mediator, as other of 21. Rem. 7.10.

God's

Heb. 10. 1.

God's Dispensations and dealings now a and fo to gracious ends, even to Life in in a killing convincing way) and w additions of Types and Shadows, poin ing to Christ, which were not of t Effence of the Covenant, or any part it as pertaining to Adam, confidering himself, and as the Natural Root of All; nor should have been in lock aw given, or with fuch additions, had not t Mediator Stept in That Covenant as V Adam requiring in him, and from him us all personal, persect, and uninterrup obedience, and curling Man, even all Adam, in case of his finnings and a man in their perions, (had he fidod) at should in their persons have finned as did.

Gal. 3. 10.

Grace to us is made. Thought we m fay it was a Covenant of Greater Wo to, and with Christ as to himself, in con parison of which the Covenant wath Ad was but as a Covenant of Grade, in ten of the eafiness of the things required quired of Christ; the condition of it Heb. 10. 5, 6,7, ing as to him, That he (hould be made Ph Suffer, and Dye for as, bear our 1.5 mag Pfal. 40. 8, 9 be made a Curfe for us, and offersup to felf a sportes Sacrifice unto Odd for and thereupon be fould in sho Namen

men, and for men, be Lard and Christ;

have the power of Life, and Death; be Saviour of all Men, and especially, of t

In the Second Adam, a Covenant

8, 0, 10. 10. Ifa. 58.10, 11, 12. 07 42 6,7,8,9. 6 49. 5, 6, 7, 8, 0

that Believe; have all men in his own difrose Saved out of their former Obligation, 2 Sam. 23. 5. Perish; and made now capable of further Isa. 49. 7. 15 Salvation Life and Glory; To by, and 55.4. through him. To which end, He should be their Light, and the Salvation of God othe ends of the Earth. And through him there is this Covenant of Grace, to, and with Meny firm, and fure in him; yea, He the very bond of it, given for a Covenant to the People, and to be held forth, to, and by them. Vizi That any of the Race of the Loft, Hallen Adam, (as all are) looking to God by him, and Believing in, and through him, through the Light, Truth, and Grace extended by him, shall be accepted of God, justified, and have all Grace Administred to them, in and with Christ; for their coming to Christ, leading, guiding, and prelervation in Christ unto Eternal Life. Yes, an Everlasting Kingdom to begiven them with him: and that in case they in against God, after their Believing, yet not continuing in Sin, upon confessing it on convincement, and returning to God from it, by him, they shall be forgiven, deanfed, and healed; and through Christs Mediation of the New Testament, be yet preserved in the grace and favour of God, to the injoyment of the Promiled Inheritance, to which He hath called them, Heb. 9. 15. 1 John G. H. San ons agonkana

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Mich. 10.

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### SECT. 13.

or Polices Chare

### Of two kinds of Righteounes.

3. Suitable to these two Adams also the have fignified to us a twofold Right teousnels. In the first was a created rin teousness, spotless and pure, and such should have been continued in a sporte obedience of works; and to to have b propagated to his posterity by him, h he flood. But this is now loft; and cording to it, there is more righteous, not one. In the second Adam is a perife Righteousness too, not only as to himle but also for us. To and in himself had a Divine, Eternal, and Effent Righteoulnels, as he was God ; but fides that, as the publick man, he h and hath a pertect personal Righteous standing in his performing what God quired of him, and perfectly fulfilling a accomplishing his will nor only in own personal conversation in the cour of his life on earth; but allo, and me especially in his bearing, suffering an induring the Death and Curle impole upon him, to the Fathers utmost fatisf on, testified in his taking him in the B furrection from Prison and Judgemen and exalting him to and at his ow Right Hand. His Obedience was his Righ teoutness, and by his presenting hims as one that had so obediently perform

Ectef. 7. 29.

Pet. 3. 18. ( 2. 22. 2. 60r. 5. 21. Heb. 10. 5; 6, 9, 8, 9, 10.

his Fathers Willing as a Lambethat Was Rom. 9.18, 19. nets of God to, and for men sland lo is 24 heis of God to, and for men shaul to is fer. 23. 6. fer forth in the Gospel of God, las he is 1 Co. 1. 39, therein declared to be theforgiver offins, and justifier of them that believe in him. upon the account of the Rightconfnels. wrought and compleated in, and by him. And to he is, or in him is held forth to us men the Righteoulnels of Faith, or the Righteousness which is of God by Faith. as it's diverfly cearmed; that is to fay, through, and by verme of Christ and the Righteoulnes performed by him; who focver gives credited his Teltimony and be-lieveth (looketh rogand flayeth poon)him are accepted for rightens in the prefence e God, though in themselves and with respect to the Righteousness given them in Adam, they be finful and defiled creanires, and shall be dealt with as righteous persons in abiding in him, and shall have the grace and spirit of God administred to them also, both to justifie them in their Consciences, and effect in theming treous rames and affections conforming them to God; and fitting where for his Kingdom. Allawhich also depend upon the Righteoutness of Christ, to be performed to, and in them. But this Righteoulness comes not to, and upon men as the righmounters of the first man should have done had heffood: for that fhould have been by Propagation, but this by Spiritu- Rom. 5. 17 li Regeneration, free Gift and Imputati-

WE. 4.18. 10. 2. 22. 5

(g. 1. 20.

21.

of the faith and knowledge of him, a of God as manifeffed in, and by him Rom. 3. 22,23, The Rightcountes wrought by Christ 24, 25 6 5 and that is in Christ, is indeed for, and so all mon to suffification of life, both for 17, 18, 19,20, to justifie exempts or free them from being held under the first judgement of condemnation, fo as to periff therein and for as to give them life and righteout nels in Christ, as a thing prepared for them, and ready to be in their cloting with him, imparted to them, But cornespon clearly, and makes righteous, to as tengracious acceptation and title to the Kingdom and Inheritance promifed only shole who receive and believe in

reford to the Righteounels given mich in Addie, they be traful and defiled trea-

ures, and that bad Ble is as righteons periods to abiding in him, and that shave the gran liniting of two binds of Sin.

to them allo, both to reluce them in their Plene is also a twofold confiderati or his gonrof Sin, with reference to their nwomen and the Covenants made with many and by them. The one is natural no cus; the croot and original of which was voluntary to Adam, and this flood in the breaking the Law he was under and it is transmitted to us (as his righteonfiels, had he stood, should have been ) by propagation : fo as we come finners into the world, and under the ientence

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femence tof Death a sississider in Chile Rom. 5. 13,14 Adams man green on and lo not by imintion, and yet do dye. And this fin al-to brings forthand necessitates men name rally to innumerable fins , actual fins that hand in the breach of Gods law, according to which all have linned, and as they grow up do Ain continually tills and further then, by grace they be prevented and inabled to do better on he fecond kind of fin was not found in the 1 Per. 2.22, ferond man, the Lord Jelus, for he had 2 Cor. 5- 21. mens: he never did lini, not was guile found in his mouth; but is is found in particular men, against the second man, and against God in him, and the law of grace held forth by him poot in him against the law given to him, and impoled up lon him for making attonement for, and taridming men from under the judgment of the dormer kind of fing which law he fulfilled to perfection And it is a din pring after the fimilitade of Adams trail Rom . 14. first Covenant, but against the second too. vice that in Christ for men a hating the light when it comes, and loving dark- 70hn 3. 19,20 ness rather, not coming to Christ for life & 5. 40. 68 when called: in a word, the rejecting 44. Prov. Christ and putting him away, that's the 24, 25. original and bottom of it; preferring Sa- 81. 11, 12 fan fin and the world before him, and refuling to be healed and layed by him.

And this is the condemning kind of fin the retaining natural corruption against the light and grace of Christ coming to Lac pr fave men from it, and the chilling so do Satans will rather than Christs. And though this kind of fin comes not to men. from any publick root of mankind as the first doth, but is received from Satan; and committed by men in their particular perfors (to which through original corruption on may apt, yet in the fealons of Gods Christ did not primarily and directly in this fast stepping in to ransome us, come to take away this kind of fin as the former ( it being confequential to his coming to ranfom us, and to his bringing grate and falvation to us) yet from this elfone hath by the fugerabundancy of Merk, and the worth of his Obellence and righteoulnes; received powerla authority to justific and fave us; and doth forgive it to men, and lave them from it, i Gods grace they be prevailed with to own or confess it, and repeat of it, turning in to him, with whom there is plenteoulness of Redemption for that purpole, as was helic when k comes, and swall arelad neis father, et al coming 18 C. hi fit lor life

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bus and swind the war has BE 6 and ve have bus tables cally guille

## tailed the SECT Supplied High

Of two General Judgements, befules Parsticular ones. Standar vall and all 19

Now answerable to those two kinds of sin we find mentioned too in the Gospel Doctrine, two General, Judgements passing upon all men. the first passing upon all men in one man, before any man was born to him. of which the Apostle faith: the judge- Rome 5-16 ment was of one offence to condemnation, and was upon all men to condemnation. And this was for fin of the first kind, Adams sin, and the sin of all men as in him, and as made finners, and fo necessitated to sin by him, and this was the judgement threamed before his fin. separation, and banishment from the presence of God, and there through death in foul and body, though after the fall pronounced, mitigaredly through the interpolure of the second man, and it was upon all men the fame, not to some one way, to some another way, but to all alike, and to condemnation, as in the Scriptures above quoted. Now the weight of this judgement was executed upon Christ, John 12.31. the judgement of this world was upon him, when he was forrowful unto death. What is through Christ ordered to men news, is for restimony of Gods displeasure against fine indeed but in such a way as none

Trell.

shall perish everlatting y therein , bein for nurturing men to look to Christ, an God in Christ wand to to lay hold of the everlaiting lite, prepared and promise from the beginning of the world in him natural infirmities, weakness and death and out of this judgement all shall to railed and brought to a fecondal which ferend is that that hall be pronounced and executed, after all are dead, in the relievedion of the dead, and that not by God immediately, as the former was, but by the Son of man Jefus Christ No. shall ie be upon all in one man, but up on all in their feveral persons Nor thalle it be upon all, one and the fame but differently, as men have been found in the day of grace. Some doing good in accepting and submitting to Christ, and to are found in him, who thall be adjudged to life and happines. And others doing evil in rejecting Christ, and finning against him; denying him that bought them, and preferring fin and Satan before him; and they shall be adjudged to everlasting condemnation. There are indeed leveral judgements in this life and world, upon particular men, but clearly diffind from thele two before meationed, because not general: they differ also from the first in this, thate hat was in one, and one upon all, but their are divers upon divers persons

as upon Pheroab and his Hoff, defirudi-

Heb. 9. 27, 28. John 9. 22. SCAL 92 101.

ubit c. 28, 20.

Pet. 2. 1.

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on in the Red Sea, after divers hadge-ments the before that. Upon Sodom and Gamer be fire and primitions from Hea-Upon David, that the Word de- 1/a. 27. 9. arred not from his House; and that Heb. 12.10,114 only to restifie displeasure against him for his sin, but also to humble him and deanle him from sin, as all the judge. ents executed upon Gods Houle or People be: yea, and those upon the world 306 33. 28, 29. too, are to occasion their repentance and lecking after God, and to prevent their tune and destruction; unless those that after the Decree brings forth, and the day of grace is at an end, cuts any off, and feals them up to the eternal judgement. Thele judgements allo differ from the first in this, that that was for the lin of one man, and of us all in him; but thele are for meno personal sins against the goodness and grace of God, and the fins of our Fathers, as involving us in them. or as owned and continued by us. And yet from the last judgement they differ too, as in time, and other respects, so chiefly in this, that they are revertible, both the judgements of his mouth, that is the condemnations to death, and the jufifications to life, as sententially pronounced upon men by God in his word; as the condemned are led to repentance by Jer. 18.7, 8,9 their condemnations, or otherwife; or 10, 11. the juffified abuse their absolutions, and prefume to turn Gods grace into wantonnels, as is clear in Ezek. 33. 12, 13. as

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also the judgements of his hand, or ecutions of judgement here, are but a time untally, and luch, as men tu ing from their evil ways, God may, is ready to turn from them. halt judgement is eternal and irreverable Heb. 6. 2. Matth. 25. 46. Yea, and when as their judgements are mixed with me cy, through the mediation of Chri who is a propiniation for the fins of the Ful ez. 22, 29. whole world, and prays for sparing an forbearance, during the day of Goograce and patience; whence also the are faid to be ordered or poured or of a Cup in Gods hand, whole Wine red but full of mixture, to fignific the they are distributed in measure, and with much mixture of mercy. That last judg ment, as to the wrath then to be execu red. shall be without mixture of mercy or a barement of what is deserved (eve as the mercy and good awarded to the good, shall be without mixture of so row) and therefore is said to be pour our of the Cup of Gods indignation (which is of an incomprehenfible cape city) without mixture, Rev. 14. 10, 11.

Pfal. 94. 7,8.

### SECT. 6.

two Worlds, the World that now is. and the World to come.

Mention also is made of two worlds; the one made for the first Adam and his posterity to live in, and was given to him, and them in him; and that world was, and is very large, great ind glorious: and Adam was made, as it were, the Lord-deputy of it: and this world we find too, mentioned, as under double condition.

1. In its created flate, while not subjected to bondage, and before any fin in it, or curse came upon the earth, and upon mankind; and this was its case in mans innocenfie, and so should have cominu-. ed, hadnor man finned: a case of excelencie and freedom from curse and cor-

ruption.

2. The second is its present state as sub-Rom. 8. 21. Inh occasions of vexation of spirit to him, being filled with much curse, ind appointed (as to its present state at east) to be destroyed and perish, as once tready; as to the generality of its Inhastants (both men and beafts) it hath, ind shall again more fully; with respect which it's destructions, it is as to its The old world, or the world that was, 2 Pet

2 Pet. 2. 5. & 3. 6. namely that was fore the flood, and was for its wick ness destroyed by the flood, except ei persons left to repeople it. And, 2. I world that now is, which is referred to 2 Pet. 3. 7, 8, to fire against the judgement of the green day: when the Heavens also, that now, shall be wrapt up as a Scrol, be lolved, and paß away with a great noi the elements shall melt with fervent be and the earth, with the works that therein shall be burnt up. Though th

Gal. 1. 4. 2 Cor. 4. 4. 1 Cor. 11. 32.

10, 13.

alfo, some probably conceive, a Ren nant shall be left to People the Ne Earth; and that of them is meant the in Rev. 21.24. The Nations of them the are faved shall walk in the light of th New Terusalem. Now this present wor is an evil and wicked world, having S tan, as to the people of it, and his power with them, the God of it; and thence is, that all that abide in its state and fe lowship, and in confederacy with Satar shall be destroyed. But then there is, 2. A world to come, Heb. 2. 5. Matt

2 Pet. 3. 13. AB. 3. 21, 22. 12. 32. A new Heaven and new Easth. Rom. 8. 19,22. Which shall dwell righteousnes; who

all things spoken of by the Prophets sha be restored; and the Creature it self sha be freed from its bondage to corruption into the liberty of the Sons of God, fhare of their good according to its capa city, and be only subject and serviceable

Heb. 2.5. 1 Cor. to them. And this world shall be more 6.2. Rev. 1.5,6. immediately put into Subjection to Christ Ma. 61. 7.

d he and his people, the Saints shall i The 4. 15, all their lufferings here, year everlatting 24 fl. joy and glory. The Children of Rom 8: 20,21. he Refurrection who shall arise at Christs 22: Luk, 20.35, ppearing, even the just, and they that 36. moving shall then be changed, shall be to the Angels of God, being manifelted Pfal. 49.14,15. both in fouls and bodies to be his Chil- 1/4. 68, 22, 23, dren; and they shall have dominion 0-24. who here had tormented them; and hall-judge the world, (even the Nations of the faved or preferved) being Kings and Priests unto God, beholding his face for evermore, and dwelling in his prefence, impassible, immorral, latisfied Rev. 21.3.4.5. with joy and glory for ever: where also 6,7. 6 22.7,2 they Mall have their Paradile, their Tree 3.4. of Life, their River of pure Water, clear 1 Cor. 15. 42, is Chrystal, in a Spiritual and Heavenly 43, 44. manner; without any Serpent to tempt them, or curse to afflict and exercise them, being fully and perfectly freed from all lin, forrow, pain, crying and Death: their rais'd and changed bodies being made spiritual, powerful, nimble, agile, glorious: yea, they shall shine as Stars in the Kingdom of God, ruling with Christ the Nations in righteousness: which Na-tions, probably, shall consist, firstly of the preserved Jews, and then of some remnant of the Gentiles miraculously preferved in that great day of perdition

Ma. 65. 17, 18, of ungodly men; and thole, as 19, 20, 24, 25 conceive, shall under the Government Psal 67, 49, 59 the raised and changed Saints, Till 6, 7. 69 96.10, Earth, build Houses, plant Vineyar beget Children (though the Children 98. 7, 8, 9. the Refurrection shall neither marry be given in marriage, nor dyeany mer and the earth shall yeild its increase abundance, as it would have done bef

Discourse on the New Heavens and New Earth.

SECT. 7.

the curse came upon it. But because n

ny things therein are hard to be und

flood, and I have otherwhere more

ly delivered my thoughts thereabout

shall say no more here about them.

Of two kinds of Lives and Deaths.

THe Gospel-Doctrine also mention

1 Tim. 4. 8.

two Lives, and two Deaths, the in this world, and the other in the wor to come. The Life that now is, the Gen. 3, 6. 6 4.1. Which we derive from the first Adam, which God gives us, as propagate from him, who was made a living for and begat in his own likeness; and cause it was not propagated till after fall, therefore it is a corrupt and find life, a vapour, a bubble, uncertain, shor and full of milery: yet as this old work is upheld by Christ and his mediation that there might be space and opportun

ty to be born, live, feek after Go and glorifie him init; so is this life give

7am. 4. 13,14. Fob 14. 1. Pfal. 75.3. 6 68. 19, 20.

nd preserved through him too in a great mure of mercies, and manifold good hings to the same purposes. But the ife that is to come is an Heavenly, Spiritual, and Eternal Lite; and it's faid to be to come, because as to the whole man it's not yet come. There is a feed of it 70b. 5. 24. 45 here infuled and put into the heart and 1.12. spirit of the Believer, by which he is becotten to God and made a spiritual man in some first fruits; a Son and Heit of a Cor. 5.16,17. God, a newereature created in Christ Je- Eph. 2. 10. fus to good works, &c. But in as much as Rom. 8, 10. this is but the beginning of this life, and that only in part, in the Spirit, the body yet must dye, and the soul be loosed from it, till the refurrection of the just, in which the foul and body shall be reunited; and the body be made a living. spiritual body, and both live in the favour of, and in fellowship with God: Rev. 21. 4, 5 and that is yet wholy to come, therefore it is called, the life to come, an everlasting life in which shall be no affliction, forrow, decay, or death, but everlasting, uninterrupted health, welfare, prosperity and happiness. This is the life which 1 70b. 5.11,12. Christ hath purchased for us, and which in him is given us, to be enjoyed through the faith of him, and in personal injoyment of, and tellowfhip with him. The Col. 3. 3. 4. first life is common to all men, as born 28. 17.26,275 into the world; the second though given 1 70h. 5. 12. in Christ to all, yet is had and injoyed only by them that have Christ; the rest

that rejecting him have him not, ha not it neither, but incur the lentence death; the Death opposed to this Etern Life, the fedond Death. For,

Rev. 20.13, 14. Rom. 5. 12,14, 18. Heb. 9.27. 2 Tim. I. 10. 2 Cor. 5. 14. Gal. 3. 13. Pfal. 23. 4. 6 90, 12. 2 Cor. 5.8,9. 1 Tim.6. 18, 19. Eccles. 7. I. Prov. 27. 1. 7am. 4. 13,14, 15. 2 Cor. 12. 7, 8, 9. Ha. 57. I. 14, 15, 16. Mat. 25,41,46.

There is also a twofold Death answ rable to this twofold Lite. The first that which came in by the first Adam and is common to all in their leven times, but is broken and evacuated b Christ (as is before noted) the punis ment of our fins in Adam being fustaine by Christ as to its weight and cure though some shadow and carcale of it ordered to us, to be paffed through us, that we might by the confideration of it be flirred up to apply our hearts to wildom, and feek and lay hold of the Job 3. 12, 13, Eterral Life given us in Christ, and be kept humble and low in our selves, and Rev. 2. 11. & always watchful ( the time and way of 2.6.14 with it being fector, and kept from our loss Car. 5.10,11. knowledge, so as that we cannot boal our selves of the morrow, not knowing what a day may bring forth ) as all that we might experiment the power and grace of Christ in supporting in it, and raising us up out of it, and be taken from forrow and oppression by it, and that the wicked might be cut of from doing wick edly, and from vexing and oppressing the poor and righteous. The fecond Death is that fearful punishment prepared for the Devil and his Angels, foremenrioned; not prepared properly and in Gods first intention for man, yet shall be

the punishment too of these men that 2 Thes. 1. 7, 8. perfift in their fins, for their personal Heb. 9. 27, 28. rejections of God and Christ, and persist- Luke 14. 14.

ng rherein, to prefer their sins before 24. 1 Thes. 4. him. But it is not common to all men 16, 17. as the first Death is. It is appointed for Rev. 20. 6, 7, all men once to dye, and out of that 11, 12. all shall be raised and brought to judgement, though not all at once, but the just at Christs coming, called therefore the resurrection of the Just; and the rest, the wicked, and such as dye in the time of the personal Reign of Christ with his faints on the Earth, at the end of those thousand years, when he shall deliver up the Kingdom to God his Father. The fe- Mat. 2. 7, 8. cond Death, may through the Grace of Joh. 3. 16, 17, God be avoided; men are not necessitated 18, 19, 6 6. of God to run into it; nay, he hath said 40. Erek 33. and sworn, as he lives, he hath no pleafire that the wicked should dye in it, but that rather they should turn (from their aking part with Satan, and preferring his suggestions before Christ and his Grace, Mat. 16.24,25, Calls, Counfels and Salvation ) that they 26, 29. 6 25. might live. For this is a very dreadful 41. 46. Death, an everlasting punishment, out of which, if men be once cast into it, shall be no release or redemption. But having spoken of this more fully before, I here pass it with this brief mention of it.

### SECT. 8.

Of the various appearances of Christ, the Proper works of them, and ways his Saving men.

8. T Aftly, there is mention of dive Appearances and Comings Christ, with their divers Works an Consequences. As there is a twofol Personal Appearance of Christ mention ed upon Earth, and in Heaven; the for mer is twofold also, which are his Perfe nal Comings from Heaven, which will their consequents, are distinctly mention ed in the Gospel-Doctrine; besides som spiritual and providential comings, inv fible to the eye of man. Of which I

shall give a brief touch.

1. He came and appeared in the flesh in infirmity and weekness here upon the earth, being made parraker with us in flesh and blood; made like us, and in a thinks tempted as we are, excepting in And this his Appearance was once in the end of the world, in the last ages, even in the time of the Roman Monarchy, spo ken of by Daniel the Propet. And the end of this his coming, and appearing in To low and despicable a form; in which also he was poor, and without all worldly glory and greatness, was that he might be the Saviour of the world, by fuffering for it, and by revealing the truth of God

Heb. 9. 26.

to it, for the convincing it, and calling it to himself, that through him it might be faved. Of this coming it is faid, This a faithful faying, and worthy of all ac- 1 Timi 1:19 ceptation, that Jesus Christ came into the world to fave finners; and that he once ap. peared in the end of the world to put away fin by the facrifices of himself, Heb. 8: 26. and so he came to be abased amongst men, that he might minister to, and give his life a ransome for them: yea in this his appearance, he suffered and died for all, and by the grace of God tasted Death for every man, and that without limitation or distinction; as to the first and most proper end of his death, Rom. 5. 18. viz. the ransoming men thereby from 3. 19, 20, 21, the curse and death forecome upon them, 14. 9. and his making an attonement for them: for there was no difference of men, nor distinction in to Righteous and Sinners, Good and Bad Believers and the world, as he eyed them, and came into the world for them in his first undertaking and inrention. But he found all fallen, finful, loft and helpless; and as such came to dye for, and ranfom them from that loft estate, into his own Lordship, and di- Col. 2. 10. spole, as the Mediator and Saviour of 20. them; and obtained a perfect recovery Phil. 2. 10,11. of mans nature in himself; and power and authority for his further faving and judging work appointed to him, and needful for men. And this his coming and appearing, and the work of it is

22, 23, 24. 0

Fob. 16. 28. 12, 13, 14 6 9. 12, 14, 14, # 7. 25.

17.6. 4. 2, 3. perfectly past and done. Heisthus con and gone again, and comes fo, and Heb. 10.10,11, fuch a way, and to fuch ends no mon though the vertues of that his fo con ing and appearing, and of his works sufferings for us therein, abide in him and with God, and come down to, an upon men, and shall do for ever: fo all he doth and will do further for and fallen mankind, is in the vertues of wh he hath done in that his appearing.

Mat. 16.26,27. d 26. 64. 2 Thef. 1. 7, 8.

2. He shall come and appear personal ly again on the earth a fecond time, a in Heb. 9. 28. but then he shall not come and appear in fuch a mean and despice ble form as before, nor with fin upor him, imputed to him, and to be fuffer ed for by him; but in Glory and Maje fty, even in the Power and Glory of his Father, and with all his holy and migh ty Angels, to raise all men indeed in their times, and so actually to save them our of the first Death and Judgement, and fet them free of that, but so as to bring them to a second; in which he who was judged for all, shall judge all. And he that came to fave all men from the field judgement, shall not save all men in this or from the death adjudged to in it : but only those who now believe and look for him, giving them a total and full deliverance out of, and freedom from all fin, forrows, dangers, oppressions, death, and making them everlastingly happy and glorious with himself: but shall exocute

2 Cor. 3. 10. Heb. 9. 28. Mat. 25,31,35 13 43

me judgement upon all the ungodly, no throughout the day of grace have den fo, and shall be then found fo. that coming and appearing of his, in- Rev. 21. 4, 5 deed shall be to save his Elect only, such 6, 7. Jude 140 here believe in, and obey him. In his 2 Thef. 1. 7, 8. is first coming, and as men were the Mat. 24.31. objects of his undertaking to suffer for Luke 18. 8, 9, bem, there was no such difference and 1 7 obn 3, 2. diffinction. And this coming is yet Heb. 9, 28. wholy to come, and spoken off assurure. He shall appear the second time without in to falvation to them that look for him. And it shall be in the end of the world, properly so taken. Then he shall descend I Thes. 4. 14 from Heaven with a shout, and found of 15, 16. the Trumpet, and the voyce of the Arch-Angel of God. And that his appearing hall be visible to more than his first; for Red I. 7. that was but in one Country, but this shall be to all; every eye shall see him. they also that perceived him. In his first appearing he laid the foundation of the zech. 4.7. faith, in this he will bring up the Headflone, with shouring, and crying, grace, grace, and finish the building. In that Heb. 12.2. he was the Author, in this the Finisher of 1 Thes. 1. 9.10, the Faith. And therefore this is the Hope Tit. 2. 12, 13 of the Golpel, and of the Saints, the thing looked and waited for by them

1. But between these Two Comings, 70h, 14 19. and Appearings to Men in the World, 16. 18, 17. there is a disappearance here of his Person 18. 19. 24. as to any ourward discovery, and visibi- 10. his of it; but yet in this mean time, He 12. 2, 3

appear-

appeareth in Heaven for us, in the

Ads 5.31.

1 Tim. 4. 10.

fence of his Father, to whom he is go up, and where He abides, and is fer do at his Right Hand; Invested with, an Estated in all his Fullness of Glory a Power. And his going up, and appea ing there, is for Salvation to. He is E alted a Prince and Saviour, to give Re pentance to Ifrael, (to Rebellious One and Remission of Sins. And so he is the Saviour of all Men; especially, of them that Believe. He, and God in him, he ving faved all Men, out of that Sentence of Condemnation; that by, and through Adam, fell upon All, by his first appearing, is now to the Saviour, upholder, preserver of all Men, bringing his Salvation near to them; even the tenders of further Saveing them, that so they might Pfal. 36.6, 7, 8, be led to Repentance, and to trust under

9. 6 68. 19, the shadow of his Wings, and be specially Saved. And those that do there-Rom. 2. 4, 5.

2 Pet.3.9, 15. through trust, or believe in him, are Sa-

and delivering them from Sin and Satan; even fo, as to fit them for the Salvation 1Per. 1.6,7,8,9. ready to be Revealed at his Second Appearing.

ved by a special Protection; succouring,

1 Tim. 2. 5,6. Ifa. 53. 12. Luk. 13. 7,8,9. d 23. 34. Job. 17. 21.23. Pet, 3. 15.

He Appears, and Mediates with God. for All Men, for the means and Mercies He sees good; for leading them to Repentance, and Faith, and for Patience, and Forbearance, when they have forfeired former means, till He further dig about them, and dung them: which forbear-

nce also, is to be accounted Salvation? And these things He obtains for, and disenfes to them to fuch ends: but for those hat therethrough do Believe, He mediates, and obtains the Dispensation of choise 1 John 1. 1, 2. Mercies, even the Bleffings of Life, and Heb. 7. 25. 6 Righteousnels; presenting them in him- 9:15. felf, Just, and Righteous, before God: feeds and 65. 4. them with the Fat things of his House, even of his Holy Temple. His First Comeing, and Appearing then amongst men, as to its main End, was for all Men Job. 3. 17. to Save them, by way of Ransome, with: 12. 47. out limitation, or difference of persons; Ifa. 28. 16. asalfo, to obtain into himself Power for Ast. 5. 31. further Saving them. His appearing now 1 Tim. 4. 10. in Heaven with God, is for all to, and to be the Saviour of All in their several Ages respectively, but with difference, and specialty for Believers. His Second Com- Heb. 9.28. ing, and appearing to Men is, for the utmost Salvation, not of all Men, but of all his Elect, and that Believe on him: the rest that here rejected him, finally, shall there be rejected of him. In the Tim. 2.6. first, He Saved by price, paid for Men; by which also he obtained his Power of further Saving, in the other Two. In the Second, by his improving the Ver- Luk 13.7, & tues of that Price, (his most Precious Heb. 12.24.
Blood,) with his Father, by way of In- 2 Thess. 1.8,9. tercession, and by his Power, as exercised for, over, and upon Men. In the Third onely, by the exercise of his Power for, and in behalf of those that were his, and looked

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looked for him, and to the Golpel real us to distinguish of his Appearings. of his Saving.

3. There are other Spiritual, and Pr Sen. 6. 3. Brow 1. 20,21, vidential Comings of Christ to Men. 1 Per. 3. Stinct from those his Perfonal, and Visit 19. Fab. 1. 10, Appearances. As, She

1. His Addresses Himself to Men. b his Spirit, in the means; as fo He came often to Ferufalem, and would have G. thered them: and came to his Own, and they Received him not: even before

was made Flesh. And.

2. In his more gracious discoveries of Himself, to the Hearts of those that Be lieve on him: of which is meant, Joh. 1 21, 23. He that hath my Commandemen and keepeth them, he is is that loveth me and I will love him, and manifest mine on felf to him, and we will come unto him, 30 and, If any man bear my voice, and open to me, I will come in to him, and fup with him. and he with me.

3. In his taking more special view of and executing Judgments upon men in Afflictions and Death. As Repent, (faith he,) and do thy first works, or I will come unto thee and take away thy Candlestick, &c And if thou watch not, I will come to the as a thief, and thou shalt not know what hour I will come upon whee. And so someun. derstand many things spoken about his Coming, in Matth. 24. to aim at, and be meant of his Coming to execute Judgment on Jerusalem. But because thele things

Rev. 3. 20.

Rev. 2. 5. 6

firs ]

things appertain to his Dispensations to then, and operations in Men, they mind me of applying my self at length, to that other Branch of the Distinction at first mentioned; and therefore I shall not further inlarge here on them.

### CHAP. V.

Enters upon the other Branch of the Distinction, and speaks briefly of the Purposes of God.

As we now to the Second Member of the Distinction. And therein let us fiff take into Confideration, the Purpoes of God; and see how they may be aid to agree with, or be diffinguished from the Gospel-Doctrine, the Object of Divine Faith to be Preached by us, to Men, that they may Believe, and to be believed by Men, being Preached to them, that they may be Saved. About which purpoles this may be premised; That they are in themselves as such secret, incomprehensible, and unknowable by us further, and otherwise, then they be in God's Works, or Words, made manifest, and revealed to us. And therefore they are with the more sobriety to be inquired into, and spoken of, by us: taking heed to the Word of God, as our guid in all things. And

Tho. Moore Sen' in bis Testimony of Cbrift.

And because what is faid in the I about them, is in somethings mor strule and hard to be understood r as because some others have spoken a largely to them, I intend the greater vity in what I shall say of them.

### SECT. I.

Of God's more General Purposes coinci with the Contents of the Gofpel, and th in by the way fomething of his Peri

Ephef. 1.9. 6 2. II.

Oncerning the Purposes of God, may say in General: That as hath wrought, and done for us, and h declared, That he will affuredly do fo he purpose to work and do; as to He purposed to make the World in f Space and Form, as he did make it. purposed to make Man Upright, and his own Image, and give to him, as and do to him, as he did; and mit, and fuffer him to do, as he did p mit, and fuffer him. Yet by the way, may diffinguish of Permission. Gen. 2. 16, 17. a Legal Permission, a giving leave by

1. Cor. 9. 5,6. Law to do things or not do them. God permitted Adam, to eat of eve Tree of the Garden, that of the Know ledge of Good and Evil excepted: an to the Apostles, to Eat and Drink at oth mens cost, and to forbear Working: a nothing so permitted, is Sin and Evil in

ed theref puriposed to per-he seemily addams to our of this of the tree of hudbetedge of youd east a ter then had he not therein Sm-But flere is a Providental Permiss-Acting Wen go at Liberry free from Molent Coaction for Rollhaint to or sign min wharts Commanded, or Forbidden. Magistrate Jehat gives no leave by aw to shyp to Steak or commit Adul yer leaves Men at liberty's not tying de upon them, no loice them to be the for asibey may have freedom of on, and be capable of obeying or tying those Laws, in which luch are forbiddeng and accordingly of wing Reward or Punishment, for ing orditobeying. Inthistente, God oled to give, and did accordingly give diam liberty of chafing, or refuling; emillion is ufeful, and to be minded, Win refrect of Adams Sinning, and Mens. Yea, and the Permillion, as Act, and the Sinning as Man's Act. to be diffinguished too. nd fo fro return to our Discourse about s Purpofes ) as they respected Man d, Fallen: We may fay, He purposed o for us, whatfoever the Golpel faith bath done, and will do for us, accoras therein is declared. And so he 2.Sam. lefed to fliew us Mercy, and not to with us, and leave us helpless, as the Devil.

Devil, and his Angels: but so fave a from the Death he would plunge him into, and call him back to himself ag and that not according to Works of R teoufnels to be done by us, but accom to the good pleasure of his Grace: w. a Tun. 1. 9,10. purpose as the Apostile tells us, is man ed what it was, by the appearance Christ Abolishing Death, and bring Life, and Immortality to light, by Gospel: that is to lay, He purpoled Save us by the free and undeferred for ing forth of his Son, and making Flesh, the Seed of the Woman, and der the Law, and by delivering him to Death for us all, to make an Atte maragy seavles ment for our Sin, and forto evacuate, take away, the Destructive power Death; and by raising him up again our justification, and giving us liver Life in him. And so he purposed to Sinners by his Free Grace, to the Life Immorrality obtained by Christ, for the upon the account, not of any good Wo Prov. 1.20. 21, fore-wrought by them: but of his & undertakings, and performances for the 42. 1. Job. 3. and by preventing them, as with the li and power of his Spirit, ( which to t end, he purposed to put upon his Sol while yet Dead in Sins, and Trespasse fo as there through, they might hear, a Ma. 49. 12. o obey him. And he purpased forto account pany, and bless his Son, in his Callin Men, and so to glorifie him, that may

of them should actually, and eventual

Tit. 3. 3, 4, 5. 22, 23. Ifa. 61. 1.

55. 50

after him, and obey him. And that wholoever) that liften to, and obey in the grace and power in his Calls orded them, should be Justified and red by him: but those that then stop cir Ears against him, and reject him, d to perfult against all means and grace their Repenting afforded them, should left, and given up to themselves, to mble at him, and fall against him to fruction. He purposed also, That he I Pet. 2. 7. 8. uld not onely Glorifie his Son to call ners, and impower, and authorise him Save the Believers, and to exercise Pace, and Mercy mixt with Judgment toward the disobedient, but also to him again, to Raile the Dead, and udge all Men, Believers, and Unbeers, according to their Works; accorg as in the Gospel-Doctrine is decla-

And to the Golpel, is a Revelation of Eph. 3. 11. Eternal purposes of God purposed in rift Jesus, from before the Foundations the World: and the Preaching of it, called, the Preaching of the Decree: his purpofes as so Revealed and Preachare all fure, and certain, and meet, and d, to be known of Men. Yea, and lo far known, as the Golpel is known, believed by us; there being onely this derence between those his purposes, and e Gospel-Dottrine, as to the matter of em: That the Gospel-Dottrine declares, tily as acted and accomplished; and partly

partly, as certain to be accomplished due time. What as onely purpose and with God, was neither accomplished mor made known; but hid, and see

# SECT. 2.

That the purposes of God concerning Ends in particular, as to their Salva or Damnation; are included in, a fult from God's General purposes mentioned.

NOW, as to God's purposes of ing with particular Petsons his final dispose of them, they are c included in, and refult from his fo General purpofes concerning Mank Christ Jesus, and are in them onely fought after, and discerned. As God poing to heal by the Brazen Serpe that being Stung would look up to it: it followed, that it was his purpose this, or that particular looking to it, I be healed; and it being his purpose, heal any of them otherwise: it follo that it was not his purpose, to heal th that person that neglected it. So it b the purpose of God in General, so to his Son in love to the World, that foever should Believe in him, should Eternal Life: it follows, as a thing incli in it, and resulting from it, That Pames, John, Paul, &c. through G giving his Son to, and listing him up

Salvation of the World; being preiled with to Believe on him, shall have erlasting Life. And God having purled, That those, who when Christ is red up, and Light, and Grace are brought them, by, and through him, shall be lobedient and reject him, his Words, and counsels should be lest to stumble at him, nd perlifting therein, to fall to Perdilion. was therein included, That Judas being hen Disobedient, should in, and for so doig be left to take offence at him, and perlifting therein, against all light and warnings, run himself, into Perdition. So God aving purposed, that those, who when the Grace of God comes to them, bringng Salvation to them, do still remain ungodly, and turn it into wantonness; shall wickedness, be given over to oppose the Fruth, and exercise the Saints thereby; it follows, as included therein, That Hyneneus, and Philetus, or any the like pardoular fo doing, was therein fore-written to that Judgment, or Condemnation of to oppoling themselves against the Truth, e. Even as God ordaining, That it should. rain Mannah fix days, and not the levensh, on the Camp of Israel in the Wilderness, and that whoever should go out, and gather on the fix days, should find enough; and on the fixth day, enough for that, and the seventh day; but on the seventh day none: it followed, That this, or that Person neglecting to gather on the fixth

gather on the feventh, should then vertue of that general Ordination fi none. And all these purposes, as to p ticular persons are respective purpases, a after a fort Conditional, not abiolus determining, and necessitating either Faith, and Salvation of this, or that M precifely; or as a Man, or Sinner fim; confidered: nor the disobedience, un lief, or condemnation of this, or that ma as so precisely, or simply as a man; or a Man fallen in Adam, confidered: b they respect, or take in this, or that Ma Gal. 2. 15, 16. as under fuch a condition, or in fuch AH.15. 11. 6 way, as to which God hath generally pointed such Ends or Issues. So as if Pere or Paul had not Believed, they had n been Saved, by force of any other prec purpose of God toward them, as Perse Plat. 109. 4, 5. nally confidered. And if Judes had obe with Att. 1.16, ed Christ, and timely put away his C 17, 18, that in vetousness, he had not taken Offence, an ver. 25. To go stumbled at Christ, and run himself in to his own place, Perdition, by force of any precise purpo das but the A- of God, ordaining himas a Man preci

possible to be che-ly considered, so to have done. And up this account, it may be said to an len. AEL 16. 21. Job. 6.40. 6 man, If thou wik Believe on the Son

4. 11, 12,

3. 14, 15 God, thou shalt be Saved; not as repu fenting therein, the Believing, as a man and token, That God fore-purposed such Man's Salvation, precifely confidered,

that particular Man; but as representit the Believing in Christ, as the way

hand condition unto which, he hath utely promited his 706.8.24 may be faid unto any man; If thou I Tim. 2, 4. not Believe on the Son of God, thou 2 Pet. 3.9. Perifh: not asthereby fignifying, That , Job. s. 11,12. h a Man's not Believing, springs from, Destroy such a Man, as that Man, per-ally considered; but because of the neral purpose of God; and to fignisie, man out of Christ, but to Destroy those wilfully Reject, and Rebel against And this apprehention of God's pofes of Salvation, and Damnation, to ricular Men, as included in, and ipringfrom his General purpofer, and rech conditions, agrees well with the reour of the Golpel; Which faith, God fo 700, 3, 16 ed the world, that he gave his onely beuen Son, that whospever believeth in him uld not penish, but have everlasting life. nd not, That God gave his onely Son, at wholoever fould have Everlasting ile, (viz. by force of some fore purpose, icilely, and irrespectively, Decreeing ch particular persons to it.) should Beeve in him, and lo anain it : as some ake the Gospel to speak, making that Phrase (whosever believe,) nothing but Collection of the leveral persons foreprointed absolutely to Life, and their with onely an evidence of their being fo fore-

fore appointed; and not ally general ducement to All to Bellevicion lignifica of anydefire on God spart that they fire believe, and be Savedain bis ou wan not blicke of the borne a sect file

## SECTIMATE TO

That the Great differences between the monstrants, and Courta-Remonstra Spring from their different Apprehen about God's purpoles of Salvation, Damnation to particular persons, w

Pon this Hittge hangs all the Co strants, and Contra-remonstrants, evenu on their Conceptions of God's purpole about Mens Final Effates. For the R 2 Cor.5.14,15 monftrants conceive and believe, Th Rom. 5, 12,18. God purpofed (according as he hath d 1 Pet 1.20,21 clared, he hath done) to fend his Son le to the World, to be the Saviour of th World, to Dye for all Men, and to Rai Prov. 1. 20.21. Some them all thereby from the State 68. 1, 2, 3, 4, Misery, and Perdicion that he fore-se they would come into in Adam! an through Sufferings to glorifie him, to the Saviour of All, giving Man-kind general Eternal Life in him; and afford fuch means to them through him as he pleas'd, for their calling back t him, and leading them to Repentance and that any one Believing in him through the means afforded, and by b Grace therein, and therewith given, thou

Fob. 3. 17. 1 Tim. 2.4,5,6. with I Tim. 4. 10. 2 Cor. 5. 5, 31, 32, 33. dy 9. 1--7. Rom. 2. 4, 5. 1 70h. 4.11, 12. Act. 10. 34.

14.55.

171. 2. .

to by him, and that any one finally re-toling him should perish. Not purposing Rem. 2: 11,16. his or that mans alvation or damnation, 2 Gor. 5. 10, har have the means of grace and capacity to ule them, or feek God in them; but as rewards of their works respectively. of of their entertainment, or rejection of that grace afforded them; that is, as they thould through grace afforded believe, in. and obey him, or reject the grace afforded,

not believing or obeying him.

The contrary Monlter on the other fide conceive, that God absolutely and peremptorily purpoled, that certain parricular persons should have Erernal Life and Glory, confidered as men fimply: or as fallen men; and that the rest of men, particularly and perfonally confidered, should be defe to fin and periffic and no fuch grace should be afforded to them, as should be sufficient for their salvarion. And accordingly that he purposed to give Christ to dye; as some fay, only for those particular persons forepurposed to Glory, and not for the rest; and that those particular persons should by, and through him be brought infallibly and irrefillibly to believe, and be preferwed in believing, and brought to glory : or as others fay that Christ should dye for all men to ranfom them into his own dilpole, but not intentionally, that all might belaved by him, but only that those flould absolutely and inevitably be saved. to whom he had absolutely and particuinsphes larly

lasty surposelites and that the test be left to themselves, and to the until the means vouchsated, and secret of grace in , and with them insufficient tendred or the refutal of it fo, as t they cannot come to falvation. Acco ing to the former, not men as men. fallen men, simply considered, are objects of Gods purposes of Life and G ry to be estated upon them, but men in Christ, or as believing on him throu the grace of God afforded to them: much less are men, as men simply considered or as only fallen in Adam, the object of his purpose of Dereliction, Reprobation or Destruction, bur men considered as re jecting Christ, or refusing to obey him unbelieving and impenitent men. Bu either as to be made, or as made innocent and unfallen, or at most \* as fallen are the objects of Gods purpoles, of their eternal ends; however, as to the purpole of Eternal Life, that is, represented a without, or in order of nature before the confideration of a Mediator, much more without, or before the confideration of their believing in him: and as to the purpole of Everlasting Death; his purpole of not affording sufficient grace, such a might be effectual to their Salvation is at least conceived of by them, as, with out the confideration of their fore-reject ing Christ that dyed for them, and offered his grace to them: and lo in effect

Super Creazarians. Superlapfarians. Superlapfarians.

alies Gods abloque irrespective purpo leaving them to ineffectual Grace at could not diverbem, and if not the ing of Christ for them rejected as a lihood too, yet made to no purpole for prions of Gods purpoles, many things pear to clash; especially these.

1. That it maketh Gods election of hen to be out of Christ, as being in or-ler of nature before the confideration of him, and his death, and sufferings for men; for in it Christ is considered afterward, nor as the ground or root of their election, but only as a means ordained to bring about that to which before, and Vithout the confideration of him they were supposed to have been elected. whereas the Scripture speaks of Gods pur-pole of Election, as a thing that was in Christ before the foundations of the world. Appel, 1. 4. And speaks of him in his sufferings and dory, as the Prototype to which God ad respect in his predestination of those hat were foreknown by him; for they were, faies the Apostle, predestinated to conformed to the image of his Son: which plainly implies, that his Son in that Image or Estate (namely of sufferings and glothing preordained, and so foreknown of him in his act of predestination.

Objett. To that in Eph. 1.4. it may possibly be objected, that the Apostle by holen in Christ, may mean in Christ,

Rom. 8. 29.

as the eternal word, or God only, as it's late all things were created in orby him, is all colors. I. 16. Answ. But to that it's confidence to the confidence of the colors of the color

2. That frame also as was before him ed, infers a manifest change and alterar on from the Scripture-language, an more especially, as to those of them the deny Christ to have dyed for all, o fay that God purposed absolutely to leave the greatest part of men, as fallen in Adam, without any ferious defires of youch fafements of means for their falve tion, to utter ruine and destruction: fo then should it rather have been said, The God fo loved a few, or some part of mai kind, that he gave his only begotten Sor that they might absolutely be brought believe, and have eternal life: or, the those who were precisely appointed eternal life might believe, and to enjo it : rather than that he loved the world and gave his only begotten Son, that who ever believeth in him, should not p rish, but have evertasting life. Nay. might as truly be faid, according

their frame of thoughts, that God so had seed the world, that he would not have it saved; nor afford any such grace to it, as whereby it might: in as much as they judge so concerning the far greater part of it, which may rather challenge the denomination of the whole, than the far lesset, even as they say it doth; when Christ says, I pray not for the world. Whence, John 17. 31 lay they, sure much less would he dy soft the world; and what is that in essential but that God did not so love the world as to give his Son for, or to it, &c.

3. In that frame also the greatness of Gods mercy to mankind, and the equity of his justice and judgement is more obscured than in the former: while it both carries in the bottom of it, no really merciful design in God towards the most; and implies that he doth, and will eternally punish men for what he never vouchsafed them any sufficient and efficacious grace for their avoiding of; but ordered his government over them so, as he knew must needs necessitate their perdition.

4. It also drives the maintainers thereof inevitably upon making God so ro design the destruction of most, as to necessitate also their sins; of which they stick
not often, either in plain terms, or in
words every way equivalent thereto, to
pronounce him the Author, Worker,
Cause, &c. as Dr. Peirce hash also largely, and learnedly proved. Yea they,
some

some of them (the Supralaplarians) only render him, as one that hath pic fure in the death of the wicked, rath than that they should turn, and and live contrary to his own Oath, Ezek 33. as all of them do; but allo as one if had pleasure, that the righteous shou dye, and therefore fin; for all were no teous in innocent Adam, where they prefent God reprobating and purpos the damnation of the most. To say r thing of their broad contradictions many plain Scriptures that they of ru into: their patropage of mens flothfulne in rendring it either needless to strive enter the Ilrait gate, or impossible to it to any purpole; with many the like

# SECT. 4

1 Sam. 2. 25. & 2 Chron 25. 16 Abou Elies Sons, and Amaziah, tonsidered as also something to Act 13.48.

It is faid in 1 Sam. 2.25, that the Sons of Eli hearkned not to the voyce of their Father, because the Lord would destroy them; and in 2 Chron 25. 16. The Prophet sent to Amaziah to reprove him for his Idolatry, being retused by him in, and threatned by him for his message; tells him, that he knew God had determined to destroy him, because he had done that, and had not hearkned to his Counsel. Which may haply seem to some

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to imply, that Gods purpoles of ends are previous to the confideraof their ways; and that therefore ne are left to limited ways, because fore-mined to livel an end as destruction, others are cherefore made to believe, rule fore-ordained to Life Everlasting 13.48. And to that mens disobediof obelienes, are but evidences, bey confequents of those fore-determinaas of their ends. To which inflances in to be noted, that God indeed, who is e supream Governour and Dispoler of things, is able both to fave and to deroy and the power of ordering this creature to life by a mach of mercy, or that to destruction by an act of severity, s only with him as the Soveraign Dispoer and Judge of all. And he acts all his as of Mercy or Judgement, not accordng to any Rule imposed upon him, or topoled to him by any Creature, but cording to the counsel of his own Will. and so as he purposed to harden and deroy the Angels falling, but to shew mery to fallen man; fo to finners for whom he gave his Son, and to whom he hath made known his Mind and Will in some measure, and they are disobedient thereo, and deferve his anger again; he hews mercy in affording yer more grace for their conversion, thereby incouraging finners to repentance; or else gives them up to, and hardens them in their fins and

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and corruptions, that they might adminious to others to Itand in him ractording to his pleasures me thushed in Rom out of 18. H. have merely an whom be will have and whom he will be barden 4 and cording to his good pleasure he bake and hurdred Phanish I forming and d cylliv against his people rand had m on finning Heael, when they had a their motion Call and fill thewed ther favour to them in the prefervace them, or many of them to the land Carragn So he withdrew his mercy fr Saut rebelling against him; and vet mercy on David and Solomon finning, less there not to their hardness, but go lews when they had crucified Christian rejected his Gospel, and shewed me to the finful Geneles up opening a d And doubtless as he did enact in time. he purposed in the Counsel of his W to all and do toward them. And lo may lay to the infrances concerning Ell Sons, and Amaziah, that God willed destroy them, and therefore gave the up, and hardned them against the o proofs given them, that they might on in the ways of ruine. But then its be noted too, that that was neither h purpole concerning them; as fimply con fidered, as either his creatures made i Adam, or as conviallen in Adam, but finner

ers against the grace of God, shewed through Christ, as persons that red to take his yoke upon them; and ons of Belial, that knew not the Lord. ugh the Lord was so made known angst them, that he might have been de known by them. Yea, that concerning raziab may be fo read and understood. rendring the reason not so much of Prophets, knowing that the Lord had termined to destroy him, as of the demination it self; that God therefore termined to destroy him, because he done that, and had not hearkned to Counsel. And such he hath purpo-according to his pleasure, to give up, harden, and destroy; and then their using good Instructions and Counsels, t tend to their conversion and escape m Judgement, may be, and is a confeent to, and sometime to somediscerning fons a discovery of Gods purpose to ke those persons examples of his Judgits and just severity: and so it agrees th what was faid above, Sett. 2. though some such as deserve such judgements, netimes he may give repentance to the ping the wiles of Satan, and recoing themselves out of his snares, as im. 2.25, 26. according to that preroive and power in the dispose of his ture, that he keeps in his own hand, as in his wildom he fees fitting: for ich cause the servants of God, unless differn the mind of God, as the

Prophet did concerning Amaziah, the their fin is unto death, are with mer ness to instruct such, and patiently wait to see Gods mind and pleasure co

cerning them.

Those in Alts 13. 48. ordained to etc nal life and believing, were inflances Gods mercy and grace afforded to find and undeferving persons after, and no withstanding their abuse of, and sinning against former means and mercies whom yet God afforded fuch grace in h call of them that they were thereby or dained, ordered, ranked, marshalled or di posed(as the word reray pinos signifies)unto or for eternal life; or else as some under stand, they were worshippers of Godbe fore ( as fuch there were scattered up an down amongst the Gentiles) to who this further grace was therefore now a forded, that they believed also the n dings of the Gospel; but however that fays nothing of any ordination of them to, or purpose of eternal life to them Pre viously to the consideration of Chris appointed to dye for them; as if form were first purposed to life, and then so them Christ waspurposed to be lent forth no, nor of any fore-purpole, of cauling them absolutely to believe, or to bestor eternal life upon them infallibly and inc vitably, confidered fimply as men, o fallen men: for neither are the word fore-appointed or fore-ordained to cterns life. But speaking of the efficacy the Go orti

had in them, wiz. that they believed Verf. 46. indion from thole, that either rejected as the Jews, or only rejoyced in it for rime, as divers other Gentiles; it thews the reason or ground of it, and saysthey were ordained, ordered, set or disposed for eternal life; which may also be looked upon as the efficacy of the word of God in them, making them as good ground, that therefore received and retained the ed, and brought forth fruit to perfection And though God doubtless purpoled to afford that grace to them, that he did then actually afford for the enabling and bringing them eventually to believe, scording to the counsel and good pleafire of his will; yet that was purpoled in, through, and with respect to Christ, and their end, the having eternal life, was no otherwise purposed to them, to be their portion, than as by that grace purposed to be afforded to them, and accordingly in time afforded them they were fet for, disposed and ordered to it, and so believed, held fast and retained the message sent them. So that these purpoles (or rather dispensations of the Providence and Government of God over, and toward these persons) no ways cashe with his general purposes of mens ands according to their believing and obeying, or disobedience to God in Christ, before mentioned. The two former being particular purpoles, perhaps only of tem-

temporal destructions for their per wickednesses; or at the highest jud purpoles of their final estates, upo forelight or consideration of, and w spect unto their abuses of Gods grace goodness, which yet he purposed acc ing to the counsel of his Will to because it was in his Power and Chi whether to make them examples instances of his severity in resolving destruction upon the account of their past sins, or to have purposed further tience and grace to them, for the re ing them from the ways of fin unto vation, as the latter may speak of i timately: it being not fo much a pur of their end peremptorily and abfol ly decreed to those persons (I supp as a purpose, or rather a dispensation grace to dispose and order them to for fuch an end as he hath purpole those that believe.

### SECT. S.

Of the distinction of Gods Purposes into I spective and Irrespective.

Ods purposes of mens ends then a previous to the consideration of their wand works, but respective to them as wards: for of Gods purposes, some Irrespective, and some Respective. I say, not only to men as the

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a nor only to Christ in whom, and Gen 3.15, 16, respect to whose undertakings some 17, &c.

yea all that follow thereupon are poled but with respect also to someoncerning whom they are purposed: 6, 7, 8.

occasions of, or apt dispositions to, or

meritorious causes of the things purposed in respect to them. According to this iffination God did absolutely and irrepetively purpole the Creation of the

World, and all things therein. Creation of man in a good condition; the leaving him to his liberty, to obey, or disobey his Law purposed also to be given him. So the giving forth of Christ,

and preparing him to be a meet Saviour for us, and the preventing men with his grace more or less clearly through him, according to his good pleasure were pur-

poled in some consideration irrespectivev; for though they had respect to the in, and fall, and mifery of man thereby, as occasioning a need of those things, ver as to any works of righteousness found

in men, or to be found in men as deferving them, or as preparing and disposing men to fuch falvation to be wrought in, and by Christ for them, and for grace to

call them, they were irrespective. But then Gods purpoles of hardning, rejecting and condemning this or that man,

were respective and lookt upon them as finning against his grace and truth, reje-

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Ging his Son, and refuting him as de ving, and rendring them worthy hardning, rejecting and condemn And his purpoles of giving more for favour and falvation to luch and men believing, as are properly confeque to, or rewards of faith respected Chr not only as obraining such grace, but also received and believed in by those m and so rendring them worthy, in a Gol fense, of such grace to be dispensed them. Unto this branch of respecti purpoles, clearly appertain purpoles of nishing and rewarding as such, thou most clearly it is seen in purposes of p nishing, either by giving up to fin, or it flicting destructive vengeance upon men fuch doubtless was his purpose of castin Adam out of Paradife; it had respect to his fin: fure he did not absolutely pur pole to cast him out whither he finned o not; or to necessitate his sin that he migh cast him out. The like may be said of his pu pole of drowning the World, destroyin Sodom, establishing the Kingdom to San or taking it from him: and so that such or fuch a man shall dye of fuch a death as their wilfull finnings bring upon them in which, though tis true, that their day are determined, yet its true also that they dye before their times, namely before the not ran into such fins, Eccles. 7. 17. A Ahitophel, Haman, Judas, Pharach, though they must have dyed had they not sinned

fich wicked ways as they did; yet mould not have dyed fuch deaths, given up to, and destroyed in such a y of judgement, had they not been ficked, or had they timely thereof resuch was the purpose of God Hardning Pharaobs heart, it had refor to his flubbornites and wickedness foreseen. He see he would oppress his people, and mor let them go; and with Exed. 3. 19,20. respect thereto purposed to harden him, 64.21. that he should not no not by many mighty Signs and Judgements be willing oler themigo. Such also the purpose of God concerning the believers sufferings, of which it's faid, I Thef. 3. 3. That we were thereunto appointed; furely not as his or that man simply considered, but as Believers in, and confessors of Christ, and fo all fuch as fuch were appointed to fufferings especially in those times: Such firely was Gods purpose and determinarion concerning Herod, Pontilis Pilate, with the Jews and Gentiles oppoling, persecu- Alls 4. 27, 28. ting and crucifying, or rather of his deli- with 2. 23. vering him up to them, and determining, and fore-bounding ( we'd w) what they should do to him: his determining counfel therein was joyned with his foreknowledge; and with respect to what he foreknew they would be, he determined to yeild them up to them, and what they bould do to him. God did not purpole or impel them wicked, and stir them up, or impel them to crucifie him (as some K A over-

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over-rashly speak, making God the C Contriver, and Author of their fin foreseeing what they would be, and if permitted; he determined to per them to do, what he pleased to pe what should be done: Suffering their lice fo far to break forth, as might be his praise, and restraining the remaine thereof, as Pfal. 76. 10. Not that needed their crucitying him or Judal traying him to work mans redemption by; nor was it his dying, as the effect their wickedness, that did properly ran fome us: nor did their betraying and co cifying him necessarily bring forth hi death. No man took his life from him but he laid it down of himself, Tol 10. 18. though yet they are truly an properly chargeable with killing, and flay. ing him, and putting him to death, both as to their defire and intention, and as to the consequent of what they did to him. but he yeilded his life voluntarily to his Father, who made his foul an offering for fin. And his Death as needful for, and ch fectual to our ransoming and redemption, was that which the Fathers wrath, or curle of the Law inflicted on him, brought him to which began to come upon him to death, before his enemies came near him, as Matth. 26. 38. Luke 22. 41, 42, 43, 44. John 12. 27, 28, 31. yea and that pres him too on the Cross, and brought him to the dust of death, as Matth. 26. 46,50 with Pfalm 22. 15. feem to fignifica thence

AB1 2. 23. 6 3. 15. 6 5.30. 6 7. 52.

are also it's observable, that he dyof fooner than the Malefactors that were wondred that he was so soon dead, Merk 15. 44, 45. Doubtless that wrath 1 Pet.2.21,22 and curse that caused his so sore agonics 23, 24. might have brought him to death, though his Enemies had had no fuch hand in it, or though he had had no fuch Enemies: but to yeild himself a more perfect exemplary pattern of obedience and patience, and to make it manifest, that he was made a curse for us (according to that Deut. 21.23. He that is hanged is curfed of God ) there being fuch Enemies forefeen of God, God also forcordained him to be delivered up to them to be fo put to death, the death of the Cross by them, accordingly as he was. I might instance in many other particular purposes that appear clearly to have been respective: yea even in purposes of dispensing mercies when ever they were purposed as rewards, there must needs have been an eye to the works purposed to be rewarded by them. As the purpole of respiring the judgement on Ahabs Family ull his Sons reign, as a reward of Ahabs humiliation of himself, and the giving Jehues 2 King. 10,30 feed to fit upon the Throne of Ifrael to the fourth generation, as a reward of his executing judgement on Ahabs Family. For it could not rightly be faid that God would do, or did those things to them, because of their so doing ( as it is faid of Abab

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Abab's Becaufe he humbleth himfelf be me, I will not bring the evil in his da and to Jehn, Because thou hast done in executing that which is right in n eyes, &c. thy Children of the fourth ration hall fit upon the Throne of Istacl those things were before absolutely and respectively to those things done by the purposed and doomed to them. As cannot be properly fail to give my Soal new Suit for plying his Book well, which I, without any eye or respect to his fi doing, intended absolutely to give him. The like might be said of setting the A postles on twelve Thrones, to judge the twelve Tribes of Ifrael, as the reward of their leaving all for him, and following him in the regeneration; the purpole of that reward to them, took in doubtles the foreknowledge and confideration of that their love and faithfulness to him (as cath. 25. 35. also the preparation of the Kingdom for the Sheep, before the foundations of the World, was with respect to them as Sheep, and as so demeaning themselves as is represented as the reason of the polfession of it being adjudged to them.).
But whereas Judas, one of the them.
Twelve, to whom Christ promised the forementioned reward, by transgression and unfaithfulness lost his share therein it might feem asif there were a reversibility too in Gods promifes, if not in his purpoles therein implyed; let us take that therefore next into confideration.

Math. 19, 27, 28, 29.

6, &c.

SECT.

#### SECT. 6.

of the Reversibility or Irreversibleness of

Eversibility of God's purposes, I know Pfa. 32. 11. will found fornewhat harship in 1/a 14.24 ome Mens Ears, as feeming to imply, 2 & 46.10. 11. changeablenels in God; and to contradict Numb. 22. 19. fuch fayings as those? That God purpofes, 1 Sam. 15. 29. and who can turn it back. And he will do, and perform all his purpofes. And, as he hath purposed it shall stand. And, that he is not a Man that he should lye, nor the Son of Man that he should Repent. Which Sayings are without controversie most true: yet, in some sense and respect, and that also according to the Language of the Scripture, in other passages which are as true, being all the Language of one and the same Holy Spirit of Truth, it may be affirmed, That Men do mis, and deprive themselves of what was in some sense purposed of God to them: and that God repents him of his purpose, or of the good, and evil purposed by him : though he Repents not as Men, through any change of his Mind, by reafon of ignorance, inadvertency, or mu-tability of his Wi'l; but onely changes his work and respects to Men, as Men being Changed fall under different unchangeable purposes. His irrespective purposes according to their Tenour; and lo his Absolute

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Absolute and General purposes mentione in the Colpel, stand all firm and unal rable, as his purposes of what he would de for Men in Christ, and to Christ for Men as also, That he will Bless the Believe do good to those that are good, and wa uprightly with him; and reject th Wicked Evil doer, &c. and so those purposes against particular Men, or Nations that are respective when the Decree bring forth, and theday is past, the day of Grace and Patience expired towards any, in any respect they be then irreversible too: As with Saul, when he had disobeyed the Lord's Commandment concerning the Amalekites, with respect to setling the Kingdom on him, and his House. But asto his respective purposes, which respect some condition in Man, which may be changeably in this, or that Person; and before such day past: with respect to the Change made in such Persons, by which they pass from under one General Degree or purpose, to be under another: God may be laid to Repent of his purpose toward them; or alter, or Reverse his purpose as to them: when as yet, the alteration is wholly in them, coming under diverse Irreversible purposes; and not in God's purposes themselves in the General, either as concerning them, or any man; as to give some Instances to make the matter more evident and understandable: when an evil Man or Unbeliever, who as fuch an Evil Man, is under the General

purpose

1 Sam. 14. 29.

poseof Eviland Punishment; (for God rpoles to hide himself from, and stand gainst Men that are Evil in their Evil ways, while Evilgenerally) shall, or doth through the grace of God, mixed with those Punishments, Repent him of, and nurn from his Evil way, then God Repents of the Evil purposed against him, (that is, which his purpose against Evil Doers, contain'd in it against him, as, and while an Evil Doer, ) and doth him good according to his purpofe towards Penitents, and well-doers, under which, by his Repentance, he is now brought; for he is not the fame man now, as to that formahery of him, that rendred him an Object of God's purpose, of Evil, but is another, a New Man, a Man in Christ, with whom old things are past away, and all things become new; and fo the purpofes of God concerning him are new purpofes, the purpoles of bleffing, and good, through lefus Christ. And so on the other-fide, when a Righteous Man, or People (as the Believing Gallatians, while they ran well, Ezel, 33. 13. and were known of God) were turned Gal 3. 4.6 from their Righteousnels, they mils, and 4 11. deprive themselves of the good purposed to 4 Righteous Men; under which they were, while Righteous. Christ shall now profit them nothing: God's purpose toward them is Changed, without any Change in the purpose it self, for it is not the same purpose they were under before, that pow they are under; but another, the purpofe

of Evil, which stands unalterably to Evil Deers, to which they be now ch ged. They now perfifting in their I way, to which they have turned, m expect to meet with the Evil, and Dea purposed against such as do Evil, and co tinue therein. Yea, this change of purpe proceeds from the immutability of God Counsels and purposes; and not from any changeablenels in his purpofes, as I themselves; even as the unchangeable na ture of the Sun, in giving forth his Ligh produces different Effects in the Eye that changed a refreshes the same being sound which it Afflicts being fore: Mens chan ges from Sin to Grace, or the contrary bring them under different unchangeab purposes; not God's different purposin towards them, as personally considered brings them into different States. In this Dialect the Lord speaks, in Jer. 18. 7,8 of that Nation turns from their Evil, I will repent of the Evil אשר חשנתי which I thought, or purposed to do to them. So Fer. 26.3. If they will hearken and turn every man from his evil way, that I have repented me of the evil that I MY2 purpose to do to them, because of the evil of abeir doings. Where both his purpose of Evil against them is expressed, to respect their evil doings, and is represented as reversible, because not absolutely against those persons, as persons; but against evil doers, generally as such: and against those particular evil Men-incluch a particular

way,

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vonely as fuch evil doers. The like m Jer. 36.3. allo. Hitherto we might eer that notable passage of God to Eli. Yes, what is herein faid, is agreeable to. and confirmed by what is faid of writing Mens Names in the Book of Life, and Blotting them out, being but allusive Exprefions, lignifying the lame in substance with what I have bere faid; which being exprelly and plainly spoken to, in the former part, Chap. 5. Sett. 2. I shall thither refer the Reader for it: as also, hither I might refer that Phrase of God's breaking, Numb. 44.34. Which some render breach of Promise, or alteration of purpose: but seeing neither the Word, Promile, nor Purpole, be in the Hebren Text, I shall pasit.

### SECT. 7.

of God's purposes, as they concern his Difpensations of the means of Grace, or Iruth of God, to Men, that they might know, and believe it.

What we have hitherto faid, concerns for the most part, the contents of the Gospel-Doctrine, and the things Asserted therein; and the Judiciary, and Retributive Acts and Works of God. But the purposes of God, as mentioned in the Distinction, were more properly such, as respect, or concern his Dispensations

penfarions of the knowledge of that I ject, or Truth of God to Men, and dealings with them, in order to t knowledge and Faith of it, that the might be Saved thereby; and fo respective his Distributive Acts, as distinguished from Retributive: and fuch Distributions roo. pertains to Mens Knowledge of, and Fair in God; which are more clearly diffine from the Faith, Truth, or Doctrine; th Knowledge and Faith whereof, is to be and is distributed. Though our know ledge of those purposes too, is to be or dered, or had, by what is faid of them in the Scriptures; (which also declare the Gospel-Doctrine; and by the Gospe Doctrine it felf fo as no apprehension o them that clashes with that, can be right Now those purposes, are more primarily, and properly irrespective, and absolute in regard of any previous dispositions found. eyed, or confidered in the persons, to whom such Dispensations are, or were purposed, except of Sin, or misery, and helplesness; rendring such Dispensation needful to them, in order to their Knowledge, Faith, Conversion, or usefulness to other Men, except in some cases, when God gives, or dispenses more to them that have, by way of use, or improvement of what was first, and before dispensed, meerly out of Mercy, and irrespectively to any fuch goodness found in them; and so accordingly purposed to give to such havers, or improvers of Fore-given

lents, according to that. To him that Matth. 12. 12. to hall be given, and be hall have more undance: and except in other contrary les when God takes away former Dis enfations, or with-holds further Difpenations: and lo-purpoled to take away. and with-hold in confideration of Negsenfations according to that; From him that hath not shall be taken away, even what be bath: as God purposed in fore-fight of the Tens, not receiving the Gospel, to take way the Gospel from them. Yea, and Manh 21. 43. har Mercies and Dispensations they inoved before the fuller coming forth of the colpel to them. And purposed to give of the Gentiles; for not likeling to retain Rom 1. 21,28.

God in their Knowledge, to a mind void with 2. 4, 5.

Judgment, or to walk in their own rays, though yet not without mixture of fercies, bearing Witnels of Himfelf, his eing, Power, and Goodnels; provoking tem to grope after Him, and leading tem to Repentance, during the day of Patience, and purposed to send strong clusions amongst Men that had his Gof 2 Theff 2. 10, amongst them, but received not the 11, 12. ve of it, that they might be Saved. These roles for dispensing to men his means of de, and grace with the means; or withding his Dispensations from them. ere indeed respective too; being conming Dispensations of a Retributive rewarding nature. Otherwise, his rposes of first preventing men with his grace

grace, or the means of it, are irrespecti as to any good found in them, or e rewarded or punished by him; and ther foreare meerly according to his good ple fure, both as to the manner and measur of his Dispensations. And so are his pu pofes for dispensing and distributing men grace, or means of grace; togethe with, and during the time of his Rem buting Judgments and Punishments for their neglects and abuses of former mean and mercies: he usually dispensing (an fo furely he purposed to dispense) much mixture of grace and goodness leading Repentance, even with his Judgments, an with-holdings of some higher Dispense tions from them, while he is yet in Me fure debating with men, and waiting be gracious to them. And his purpole concerning these Dispensations, both the one confideration, and the other, a very different. To some he purposing me and more choile Dispensations; and w forne, less and less choise: To some a lon ger, and to some a shorter time of wan ing upon them, for their turning to him with respect to the former of which it is That the Apolle (as I understand ) speal of some, sometimes as Elect, and choice Persons, above others; namely, as a God's making choise to dispense more special means and mercies to them, both for their own and others good: and others not lo neglected but passed by, as to such an Election, and that meerly according

Rom. 9. 10,12

ph. L. 9, 11.

the good pleasure of his Will without to Buth or Works; yea, or of ood or evil found or foreleen in them : affor that He hath mercy on whom he Have Mercy, and whom he will he Diffendations to them, and Operations in them, and with them after they have finned against former Dilpensations, and dewed Wrath from him So we may by. He did graciously purpose to prefer Hear before Ismael, as to his Dispensawins of choile Priviledges to him for his own and others good; in chufing to have its son take Flesh of him, and betrusting is choice Otacles with him, and his Seed. and of his Seed he freely purposed to disthan to Efait, without respect to Good Evil in them: but according to his free edion of Jacob to be He of whom hill should come, and so to be exalted more Honour, He and his Seed with Exed. 19. 5.

feet to Christ to come of them, that Dest. 4. 20,37. mould be to him a peculiar People 67.6, 7, 8. sand to to be as a Kingdom of Priests, 9. 3, 4, 5.
and amongst all the Nations about Jer. 3. 1. em. Yea, to be betrusted with the Bleffing Luk 1. 13, 14, Abraham, that concerned all the Na-15 is and Families of the Earth. Thus od fore-knew, and sanctifyed Jeremy the Womb, and ordained him to be

Prophet to the Nations; and John the priff; and its probable that Paul ligni-L 2

fice

fies the fame of himself, in faying, God seperated him from his Mor Womb, Gall. 1. 15. God in Chris Lord and Governour of his Creatures ving that Power and Priviledge to appe and Delign them, some to more hone rable uses, and imployments, and oth to less honourable or dishonourable. vices as pleases him, without any oth realon, but breause so it seems good to Wildom. Even as the Potter bath por Ifa. 45. 9, 10. over the clay, (as the Apostle says, Rom. 21.) of the lame, to make one a veller diskonour, and another a vessel of bone though this he doth in, and throu Christ; and in subordination to his Gn Defign by Christ, of Glorifying him to, and amongst men, and profecun their good and Salvation. Even a Lord or Maffer of a great houshold, w purposes one to Office of Honour, no himself, and another to be in a low Rank, a Scullion, or Stable-Groom, at yet deligns the publick welfare of the all, and referves to himself a liberty advancing the lowelt higher, as he that judge fit; or of putting down the hig est lower, as he may find him demeant himself unworthily in his greater honou for this is to be minded. That though God's purpofes of dispensing his Gra and favour to men, as to his honour fome above others, is altogether free, and may be irrespective to good, or evil to them; yet neither is that Honour and Ex

cellency

Rom. 9. 14. 2 Tm. 2. 19, 20, 21.

Marie Fr

flency, to which he chuses them in his impose, ( and according to his choise of hem, to which he purpofes to call them, nd dispense to them; ) for themselves lone, but for the Publick good and behoof of others, from amongst whom he chuses them, and that are not so chosen by him. As Ifrael freely chosen from other Nations, and lo, as no other Nation was chosen, and in due time called to be honoured with the Bleffings of God that pertained not to him alone, but to all Nations, also even those not so chosen: both Christ who was to come of him, and the Oracles concerning him, being not lent, nor speaking good concerning them onely, but for, and to all Men: thence that Prayer, God be Merciful to us, and Plal. 67. 1, 2, bless us; and cause thy face to shine upon 3: 4as, that thy way may be known upon earth, and thy faving health unto all Nations. Let the people praise thee, O God, yea, let all the people praise thee; O let the Nations be glad and fing for joy, &c. Even as Johah fingled out from the rest, to Exccure Judgment on the Idolaters: And Cyrus to restore Israel: And John Biptift. and Jeremy, and Paul, to Preach the Truth of God to others, were not fingled out for some private Personal good to themfelves onely, but for the Publick good and benefit of all others; amongst whom, and for whom, they were fo fingled our. Such purposes for Dispensation, and so the Dispensations according to those purpoferibe-

ing

Ifa. 49. 7, 8.

ing nor to prejudice, but to promote Publick good of Persons, not so cho Lu': 2. 30, 31. as they; even as Christ was chosen, out and from all other men, fo as none b He was chosen; yet not for the prejudi but for the good of all other Men. lo they might have good by him, did the nor willingly refule, and put it from then Nor was the good and honour purpol to them, [as to Ifrael, Jeremy, John Baptift, &c. ]purposed to be so dispensed them and estated on them, as that they ! Personally thereby necessitated to Etern Life; or to fuch use of them, as the they might not pollibly forfeit them abusing them: but God left himself liberty, to reject even those so purposed honour, they dishonouring him; and was ing wanton against him; and exalt honour those purposed to disting to him or otherwise as he pleased, to assay t bring them to submission to him. thewing them more Mercy; as Jeres fore-known, and Ordained to be a Pro pher, held that honour upon termes t Obedience, and Faithfulness to Goo to which also God prevented him, an afforded him sufficient Grace and Inco ragement; otherwise, he might be con founded before the People, and rejects of God; as for some time, it seems, b was in way to have been. And Pa understood the same concerning himsel that though a choice Velice to carry th

7. 1. 5, 17. 15. 19, 20.

ame of Christ amongst the Gemiles, yet ales faithful to God and Christ therein wee to him, God would reject him; she implys, 1 Cor. 9. 16. 27. proving the aghteousness of his Apprehension therein from God's dealing, With the Fathers honourced by him; and yet with many of them abusing God's goodness: God not well pleased, but they were destroyed combefore him + Con. 10.1,-12. Accorling to that in Exed. 32. 33. Whofoever ath firmed agains me, him will I blot out of my Book. And that general Aftersion of Israel, Exad. 19.5, 6. If ye will obey wice indeed, and keep my Covenant &c. hall be a peculiar treasure to me, a And that in Dent. 7.6, 12, 13. and 8. 10. 20. The Lord thy God hath chofen thee be a special people to himself, &c. therefore thou Thate keep the Commandments, and the Statutes; and if ye hathen to these address, and do them, the Lord of God shall keep with thee the Covenant nd the mercy he sware to thy Fathers; and will those thee, and blefs thee, or but if how at all forget the Lord thy Gud, and all after other Gods, &c. Frestifie against on this day, that ye shall surely perish, as the Mutions which the Lord destroyed before un fade, See. And to we find Ifrael Reelling against God and Christ, and nor abroating to hirts (not feeking righteou)with them, and long fuffering roward ehem

Rom. 11. 20, them cast of from being his People 21, 22. Matth. 21. 41, 42, 43, 44.

to the body of them: the Kingdom ken from them and given to the Name that were Vessels of dishonour com ratively to them. The veffels of diff nour being made yeffels of Mercy; ar the vessels of Honour, vessels of Wra Such the Soveraignty of God, over bo the Honoured, and Dishonoured; no withstanding his purposes of honour the one above the other, and dispensi that Honour freely to them according his purpole: onely in this, the purpole God toward them, (the Jews) feen Absolute, and not to be Repented off; th a remnant of them shall be referved in a

Rom. 11.25,28, 7er. 30. 11.6

46. 27, 28.

Ages from Perishing from off the Earth 33. 25, 26. 6 by any, or all the Judgments that the befall them; who also, shall at length for and be convinced of their Evil way, a return to God again: though that, a the Promise to David of a perpetual See may be accomplish'd in Christ, the So of Jacob and David, after the Flesh; a a Seed, or Church to be always, through the grace of God referved to him: which yer may, and will be, through this, or that particular person, abusing the grace and honour he is chosen to, may be rejected, and hardened by him; and that also for the Publick good, and warning of others; not to prefume to Sin against God, because of any such Honour chosen to; even as his more Exemplary mixing of Mercies with his Judgments, having Mercy

ercy on whom he pleases, when he light harden, and destroy them: as on 48. 9. 3, 4, 5, when he Judged him, and smote 6. with Gall. I. and sim down upon the Earth, and might AS. 26. 19. eve destroyed him; yet humbling himof in that Judgment, and being not Difbedient to the Heavenly Vision, he hewflich Mercy, as not onely to forgive, and pare him, but upon his Submission, to ake him into special Favour and Honour, that he might be a Pattern of his Meror and Long-fuffering, and readiness to Save Sinners, in Submitting to him ; and o might be an Incouragement to others, As if making Believe, that do (winds visides) de AH. 22. 16. is, layero Believe on him, I Tim. 1. 15, 16. Why tarrest, or Such Dispensations of Mercy are for the delayest than? Rublick Good, and incurragement of all others to betake themselves to Christ, in whom there is fuch Mercy. But I have spoken to these things before, Part. 1. Chap. J. Seft. 3. And am fallen upon God's Dispensations; to which it remains, that Locatly speak wedt and the importance souther the participant of the state of the

who of a new the day the series well Cake Con Man and a Strip Pearle Co.

SHE SHOP Let a come to vano che Di wing of the station, as by for as the witte it was all his is to you aright

Chair Topics and some and Carridge int the trait of bits Dottory but

who have been near moure aller the basi mea re Malaran of a CHAP. and the state of the prost of the

# CHAP. VI.

Of God's Dispensations of the knowledge of himself and of his Trato Men.

I have

22. 15. 22

Prustelle or

NAMES STON

### The Preface.

T Ithereo we have considered of the Pa poses of God; touching which, it fafer I conceive thus to understand, and fo with fabriety, as I hope I have done, then chinh Metaphonically into the nature Go I's Willing, Knowing, and Purpofeing as to Clash with his Declarations of hims and Bervere the Truth of his Heave Dochrine, to Mens Defrattion; making the believe. That what ever God Jays, yet held purposed Mens Sin and Misery, fo, and on fach tenmes, as they could not possiavoid them: And that they were never the own Mercies that they miss, and deprive the selves of; never had any thing afforded them, conducing to their Peace, &c.

But now let us come to view the Dipenlations of God to Men, as briefly as may; not to speak of all his Dispensation which are various, yea imnumerable, nepossibly to De comprehended, or conceived us; though all according to his good pleasure in Christ Jesus, and none of them cial ing with the Truth of his Doctrine, but one

the Dispesations of the Knowledge of timself, bu Truth and Dostring to men; and so such means and mercies at tend to their Repentance and Salvation, as considered in some general heads of them.

#### SECT. I.

God, and wonchfafed to men for making by hown his truth to them, and leading them to Repentance.

Od vouchlafeth unto mendivers Me
I diums of dispensing or holding

orth the knowledge of himself, and truth

it Christ to them; who is not to be 300. I. 18.

Inown immediately, or by any direct Exod. 33. 20.

In of his essence and being, by us morals; but by some Mediums declaring him

to us and those are of two kinds general
liby one, or both of which he hathalways

telared his Being and Mindso men, wiz.

1. By his works of Creation and Pro
Rial 75.1,2.5.

vidence upheld by Christ, and ordered through him for, and about sinners since the fall; which though they speak not distinctly and audibly who this God is, or that Jesus is the Christ, or that there eath been such a sacrifice offered up for us, as the Scriptures mention; yet they do in the wisdom of God, more consusedly, but Plat 19-2, 3, always truly and righteously (thoughby 4 & 145-16, test, less intelligibly to us) hold forth the substance of the doctrine to be believed

1 Ed. 1. 21. 70b. 1. 4, 5. P[al. 19. 1. Rom. 1. 19,20, 700 5. 8, 9. A8. 14. 15,17. # 17. 26, 27. Rom. 1. 32. 0 2. 4, 5, 14. Pfal. 36.7. 0 145. 9, 16,17,

ved by us, and of the obedience quired of us: namely, that there is rious God, the Maker and Orderer things, and that he is Eternal, Alm ty, Infinitely Wife, Good, &c. T he is to be fought after, loved, world ped and cleaved to by us; that we are ners against him and deserve death wrath, and yet that God is Gracious Good to finners, loath to destroy the in a word, that God is, and that he is rewarder of them that feek him out. diligently teek him; the Saviour of men, especially of them that believe him. And to this the Scriptures b witness, telling us, that therein (even the works of God ) God and his th are held forth to men, to their ve Hearts and Consciences, even that wh is to be known of God, his Being, Powe Eternity, Goodness, so as leading to n pentance, and to glorifie him as Go and be thankful to him, feel after him yea, and so as affording argument an motive to trust in him in our miler and dangers, as may be feen, Rom. 1. 1 19, 20, 21, 28. & 2. 4, 5. 706 5. 7, 8, So that even they that have but then and what God by his Spirit is manifeltil in men through them, if they be not led repentance by them, and if they do not g rifie him as God and become thankful him, are without excuse; which glo fying him as God must needs be to hav such honourable apprehensions of him

affections towards him as become according to the measure of the niteffaction afforded by him: and their are won's your ne without excuse, must needs with erence to that fignifie, that they can ad no just excule for their not so thinkof him and affecting him, and fodeaning themselves towards him, as bemes the Majesty and Goodness of God : cy cannot plead ignorance, or want of cient power and grace afforded to have them thereunto; the things of God ing not only outwardly fet before them. his Works, but also so shined into m, as that (vouce ) being confidered minded, they may be evidently 'Tis true, they do not diffinetdiscover Christ as made man, and sufring, and dying for us; but that glory, odness and mercy of God, which by cans of Christ is Areamed forth more enerally to men, is in great measure denifested in them. And the God they Job. 1. 1, 2, 3. Times and lead to is Christ, and God in Col. 1. 16, 17. im; inalmuch as it is Christ and the Heb. 1.3. other in , and by Christ who was the reator, Upholder, and Orderer of them; he heavens declare the glory of God his Greatness, Power, Majesty and Goodels, &c.) and the Firmament sheweths handy work, who made thema day oday teacheth knowledge, and night to night uttereth Speech, Pfal. 19. 1, 2. yea bey declare that his name is near (so as may in some measure be seen, known,

and

and understood of men, y Pfal, 75
All his Works praise, commend, set him forth, even him who is God of Saviour, God in Jesus Christ, in, and through whom he only ordere and disposeth of them; Pfal. 145.
Now concerning this way of evidencing himself and truth, let these thin further be minded.

1. That this is an universal Media of manifelting himself and truth to me both in respect of times and places, in ages, and to all People and Nations affordeth this discovery of himself. Pfality 3, there is no Speech or Langua where their voyce is not heard; their li is gone out into all the earth, and the words unto the ends of the world, fo that by these Preachers or Declarers his Name, to be called upon by men, is muly faid they have all heard, Ro 10. 18. and upon whom doth not h light arife? Job 25. 3. in this Medium Christ, the Word, with the Father, eve that word that was made flesh, is the tru light, lighting every man coming into the world, Joh. 1. 9.

what they speak or hold forth to men, no more than its from a blind or purblind mans fight to the things presented by way of object to him: they speak forth as much of God as any dorightly discern by them, yea, and more

all that they local or fignific it to. not perceive or lee what they fignifie. nething may, and off is fer before that they do not lee, and often more they fee, who fee lomething : they 1 cm. r. st. orth God, in the wildom of God, ngh man in his wildom diferris, or ows, or approves it not; the light is in the darkness, though the darkness 7th to s which it fines comprehends it not : we if not lay there is not fo much held to all Gods Works, as some wi-Philosophers and Poets see, because all not see so much as they (though proly forme fee more and better) but rarargue there was fo much held forth all, because some did see so much to held forth; the difference was in the it, not in the object; nay we that we more light, fee by that light, that y tellifie by way of interpretation and mation of the Ranforn and Mediatiof Christ; and sure they do so, and to always, and to all fince the , else the light could not discothat they do so. The Object is the ik, in more light and in less, though knot to feen in the dark, or in a less the as in a greater: yea and the light is in it felf to a quicker and duller light, ough a duller fight fee not fo well by as a quicker.

3. That much less are we to confound th the testimony of God in his Works

(or that his Works give of him) collections and conceptions of men withey have gathered from his Works their corrupt wildom, while lifting themselves in their thoughts, and boing themselves to be wile, they have come fools; and their foolish hearts wild darkned in them, as the Apostle spe

Rom. I, 21,22,

darkned in them, as the Apostle spe plainly, distinguishing between who God manifested by his Works to, a in men, and what they, become vain in their imaginations (and mu more, when for that yanity they were ven up of God to a reprobate mine concluded from them, and traditional laid down for truth concerning him, about the plurality of Gods, the accept bleness of Image-worship to him; thin clearly discovered to be falle, even by the light of God thining in those Works, by that Paul-reproved them, Ast. 17.24 25, 26, 27. The Philosophers conceived and taught many things from what they fee in Gods Works, which yet his Works did not fignifie to them; even as many now do collect and gather many things from the words of God perverted by them, and let up forms of faith and worthip, which yet were never therein taught by him.

AH. 10. 34. Rom. 2. 11. A That without question God that is no respecter of persons, accepts all in every. Nation, who by such means as he alfords them, sincerely grope after him, and seek him, and therethrough are brought

har him and work nightbulnes, upthe account of, and through Christ Saviour of the World and Mediator God andmen even before, and though y arrain not a diffinct knowledge of is yea, and for his take paffes by fuch firmities and mixtures, as through igrance and weakness, and the prevailcustoms of places not feen by them to dvil, may cleave to them; they that mature do the things contained in the w or written Doctrine, their uncirmaision shall be counted to them for cumdifico, and glory, ho your and ace shallbelso every one that Hothgood, couly to the Jew that had Infiruction d the Law, but to the Gentile also that without Law, and had not that Inmotion the Jew had, and therefore are Rom. 2.7,9,10, id to do it by nature, not ascortupted, 11, 14, 26, 27 teas prevented only with that goodness 28, 29. nd truth of God manifested in men by, md through his works, without the writn and vocal Instruction to the Jews furadded. And of fuch as these probaour Saviour meant inclusively, when blaid, Many hall come from the East, Marb. 8. 12. of from the West, Sc. and shall six down the Kingdom of God, when the Chilren of the Kingdom (born and brought in Gods Church, and under the nare of his Instructions and Ordinances ) ould be thrust out: for though there n be no falvation but by Christ, yet here may be falvation through him, to

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them that distinctly hear not of him in the case of lusants, dying in their fancy, may be seen. This then is Medium of Gods making known the ject of Divine Paith, or his truth to in part, with reference to their saltion.

distinguished from that silent language his Works; an express speaking forth, intelligible and vocal sayings, or vision ry representations, to mens Spirits, a truths to be believed by men. And also he did, and thus dispensed the knowledge of himself to men divers and a dry ways, and at divers and several time. I. 1, 2. Which dispensations, as the acts of dispensing, both by We and Words are to be distinguished in the thing or object dispensed, that be but one in it self, these very different a divers; as in this latter way.

1. To some he dispensed the knowledge of himself and truth in some mediate by more immediate revelations himself, as to Adam in Paradise, Gen. 16, 17. 6 3.8, 9. and to Moses, and People at Mount Sinai in the Wilders but fully and most immediately to Je

Christ.

knowledge of God to them, and that ther waking as to Abraham, Gen. 18 2.3. 6 22.11, 15, 16. Jacob, Gen. 1, 2. Moses, Exed. 3. Zachary the

E cod. 20.

of the Baptist, Luke 1.9, 10, 11. Ma-Mother of our Lord, verf. 28, 30, divers others; or in dreams and visias to Nathan, Pfal. 89. 19. Dan. 7. # 10. Joseph, Matth. 1. 20.0 2. 12. divers others.

To some by his Spirit more secret-infinuating it self into their hearts in the knowledge of God, as to the ophets and Apostles more ganerally. am. 23. 2. Ephel. 3. 5.

In these last days by the personal aprance, and vocal ministration of Je-Christ himself, both to his Disciples, to the World, Heb. 1.1, 2, 3. o

To some he more mediately dinled the knowledge of his Truth, by ministration of those to whom he had ore immediately first declared it; and

at either.

1. By their vocal preaching of it, as the preaching of the Prophets and A- 2 Pet. 3. 2. 2 fles to the People amongst whom they Rom. 16. 25. of the Evangelists, Pastors, Teachers, Epol. 4.11, 12, ough but secondary Ministers of it: 2ongst all which, the Preaching of Jelus wift our Lord, in his personal miniation, may be reckoned as prime and ief; he being both a more or most mediate, and also a mediate Revealer fir in divers respects: most immediate 70h. 1. 18. the Eternal Word, the Son of God, in e Bosom of the Father: mediate as he

Matth. 4. 17.

was also Man, and as the Manhoo imployed in the making out the V the Father, brought down by the V

2 Pet. 1.19,20, Trut 21. 6 3.2, 3. 2 Tim. 3. 15, on o 16, 17. cord. Joh. 5. 39. of a

2. By their Writings the Scripture Truth, indited by the instinct and di on of the Holy Ghoft, and left upo cord, for the instruction and helpsi of after ages also, and of all peo whom they are by providence ord even fuch as to, and amongst whom Prophets, Apostles, and the rest of heavenly Pen-men never vocally Pre ed. Now this Preaching by Wor ther as spoken or written, added former the works of God, gives a distinct sound and signification to dull creatures, and brings the know of God, as to the declaration of it. to us : yet speaks the same things if

The Book of Ecclesiastes.

Works speak; both agree to praise commend God to men, Joh. 1. 4, 5, 1 Cor. 1.21, 22, 23. Pfal. 145. 9, 10 to cry all flesh is graß; and so in deba of man, and all other things, as ton happines, that he may be made to end after God, look to, and acquaint his with him, and imbrace his grace and vation through Christ brought to the But the Revelation by word is (and more as added to the former) more and significant, and speaks out more more distinctly what the other did darkly hint and signifie; and there also more is required and expected to those which have this latter also.

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those that had, or have the former

# SECT. 2.

the Dispensation of the Word or Orales of God, was neither so Universal as that of his Works, nor to all Ages the same, as to clearness and fulness, but disferent to divers Ages, and to divers for sons in the same Ages.

Hestionless there bath been no Age of the World, in which God did reveal his Mind by his Words unto 7th. 1.2. from the very Creation and Fall to day we live in ; yea, we may fay, te harh fearcebeen any person (if any) able of understanding to whom the ord, even Chrift, as the Light of the orld, hath not by some means, and ome measure of his Light and Truth rell himself, as is signified, Joh. 1.4, yet we may say, that in many Ages words of Truth, or more express fig- ofal. 147. 19, carious of his Mind by Law and Do- 20. AZ.14.16, ine have not been generally afforded 17. It pleased God in that matter (as have feen in what we faid of his purher, and Elect and Chuse some out 9. 3, 4, 9 m amongst the rest, whom he herein Care a 12. 3, ferred in Honour and Dignity above 16. 9 reft. Some he was pleased to inclose ? 1

Ma. 5. 1, 2,-6. and dress as his Garden from the re Deut. 32.

(7 32, 15, 16. who comparatively were left as the op Ad. 14.16,17. Feild; and to make them as his Vin yard, when the rest were comparative but like the Wildernels; when he left ther People to walk after their own wa ( though not without continual with fes of himself vouchsafed them general in his Works, in which was his goods leading them to Repentance.) He to Ifrael as a more choise People, and Por on for himself: he made known his wa to Moses, his Acts to the Children of rael; Pfal. 103. 7. He shewed his Wo unto Jacob, his Statutes and his Judg ments to Ifrael. He dealt not fo w any Nation; and as for his Judgeme (Ordinances and Government in Church) they did not know them : 2 faid, Pfal. 147. 19, 20. though yet w dom in the mean time, even the W dom of God, ceased not to cry to the without, even to them without the Hor the had builded, the Church or City God, and to utter her Voice in the Street to call men to Repentance, as Prov. 12 21. 6 8. 1, 2, 3, 4. though in respect fuch outward, verbal and written infu ctions as the Jews. Had the Gentiles w a People distinguished from them: the Jews a People under Law, or the had the Law, and the Gentiles a People without the Law, as Rom. 2. 12, 14

they were not wholy without Law, they will 2. 38, 39 were a Law to themselves. The jew

e a People nearer to God in that rethe Gentiles a People far off, that mot God and his Covenant, and omiles, Lodged and Tabernacled and application, if we may so say, as the s had. The lews were as Gods Hou Eph. 2. 19, 20. and houhold Servants to whom opened his mind more expresly and may, when the Gentiles were as Tenes, dwelling at a diffance from him; 97148-11,12, ough he a good gracious Lord to them 13. and histender mercies upon, or over his Works: but they stood not so at him, nor had such advantages of aring his more glorious Difecyeries of smind as the other had. Only as we were not ewed above, they (the Jews) were not priviledged, meerly for themselves, to be means of making known Gods Exed, 19. 5.6. mind to others, as a Royal Priesthood Exek, 5, 5, 6,7, cfore him; which because they did not 8, 5, 6,7, in their Prosperity as they ought, but rather turned afide to the ways of the Heathen, than endeavoured to turn in the Heathen to hum, therefore he dispersed and leastered them and their Books, and Doarine amongst the Heathen. And at Math. 10.1,2. whom he made, and found faithful be & 28. 19, 20, fore him, and ordered them to do that Pfal. 72. 16. great Work, of making known his Mind among the Nations; taking in his remo-ter Tenants into his House and Houshold, Rom. 11.20,21, to be a People near to him; and turning his 22. Mai. 8.12. former Houshold Servants and Children,

bern in his House, out of doors, B of their pride and flubborness him.

Nor did he only take, and use the berty in revealing his Words and ments to one People, and not to o (though to that one, that they m spread the knowledge of God and

Rom. 16.2 5,261 others Pfal. 17,67. ) but allo to reve Col J. 25,26,27 Words more fully to forme perions

12, 13, 14. Ma. 12. 11.12 Prov. 22. 23. 6 2. 1, 6 2.

Eph, 3. 4, 5, 6, more immediately than to others! ye fome Ages more fully than in others more immediately than in others more immediate Discoveries of his mixere not given to all that scared God in fael, as to the immediateness of their I plat 25. 8, 9, covery: (though they that scar him is 12, 13, 14, and had in all Ages an understanding they and locrets of the into the inviteries of the prov. 22, 23. given them into the inviteries of the prov. 22, 23. given them into the inviteries of the prov. 22, 23. given them into the inviteries of the prov. 22, 23. given them into the inviteries of the province of the province and some and some and some and some above. and lecrets of his Kingdom, above that fear him, not as to the manner, ficationines, and ulefulness of their person) but to some certain felect p ions from amongst those that seared in whom he was pleased at his pleasure make use of, for the meadiate revealing and making him known to the re-both searers and not searers of God was meet for them. Asto Enoch and N ah before the Flood, in the separation the family of Seth from the reft; after ward to Abraham, Isaac, Facot, Most and the following Prophets and Apostic and above all, to his only Son our Lord Jelus Christ; who immediately in the

hadd received the knowledge of from the Word, or God himfelf. diffined it abroad into his Apostles Disciples to divulge it to others. was we may not from that election them ( with respect to whom, and the limitering of the faith to them, it is led the faith of Gods Elect, Tit. 1. 1.) chat all others of Ifrael were reand of God, or left without fufficient eans of Salvation, because not so Eleme Revelation as they: no more may Conclude from Gods Electing Jucob nd his Posterity to have the more full cans of Grace, and clearer knowledge God manifested and committed to em, and not to chuling the other Naons; but palling them by as to that, that Rom. 2. 7. 8.9. God from any polibility to, and left 27. without fufficient means of their Salvati-This liberty and exercise of the Sotrainty of God in honouring fome above he good of others, nothing prejudiceth he good of all, but rather proclaims Soll the profecutor and promoter of it. though fuch vouchfafements of choice priviledges, were choise favours to those, they were youchfased to, and put the greater ingagements of thankfulnes and ervice to God upon them. The like may be faid about his different Dispensations in, and unto former Ages, hiding com-

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pleased to reserve for, and reveal to an these last Ages, as is laid, Romalo26. Col. 1. 26. Epbes. 3, 5, viz. that hiding the mistery from those fore Ages, doth not imply his rejection them to destruction, it being but a comparative hiding theteologist was not made known then as now, says Eps. 3, 5. For as we said in the beginning this Section, it was made known more less in every Age of the World, as to a substance of it, as holding forth the woof mans salvation, as may be made or dent by Induction.

In the Ages before the Flood.

And from the Flood to Mojes. At

3. From Mofes to David.

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4. From David to the Captivity of

Ingol Christ in the Flesh, and so on oce. From thence to these times. Which too, this will be evidenced, the call the said Revelations of God, as the way of mens salvation, have either the call of the said representation of the same o

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#### went block an SECT. 3. mind

commenced in

the Dispensation of the knowledge of God and Christ, by his words in Paradise. and from thence to the Flood.

coll 2-16.

2 Tim. 1. AN THINA

. 13 4 1

O fooner had our First Parents, Tempted of the Serpent, Fallen n God, and was Convicted thereof the Voice of God; but God in the amels of his Mercy in threatning Deection to the Serpent, and his Works sched Grace and Redemption to Manand intimately made Promile of a wiour to us in that expression Gen. 3. WI will put enmity between thee and the ian; and between ber feed, and thy feed. le (that is her Seed) thall bruile thy Head, ind thou shalt brinse his Heel. Indeed. hele Expressions were somewhat Mystial; ver contained, in a manner the whole 14.7.9. 69. Bolpel: for furely by the Serpent, Was 15. finely fignifyed. That old Serpent the evil, and Satan, Rev. 20. 1,2. And by his Head, his Plot, Device, and Project; nd the Principallity, and Power, he therey got over Mankind. His Plot was, to leparate between us and Gods to our utter ruine, by inriceing us to Sin against birm, whom he knew to be to perfect a hater of Sin and to have so solemnly threatned Death to Man, in case of his sinning, as that he might rationally expect, that in case he would draw him to Sin, his Rume

Heb. 2. 14-Coll. 2, 16. Luk. 11. 22. 2 Tim. 1. 10. Lub. 1.74, 75. 1 Pet. 3. 18.

ine would inevitably follow therein and that being cast off by God, He sho be left to his (the Serpent) Power Malice, to do what He pleas'd with h The brailing of his Head, then co fignific no less, then the spoiling of Plot, and develting him of his Pov by deferoying his Works, and abolish their Fruit; taking away his Armour, and the lentence, and ourse of the Been Man for Sin; and fo evacua Death, the Wages of Sio, and fetting at liberty from Satan, fo as he may to to God again: all which, God intim ly promited, thould be done; not im diately by himself, for he laid, I will be this head: no, God would have Satan ki he didained to match bimick with h as it were, in the Combac, he would it by a Man, one in that nature, that had got Victory over , and which to, and to come forth of the Wom And to he lignifyed, both that Man tho be Ranformed from that his Fall, and fro the jurildiction of the Serpent the Dev thereby obtained: And that the Savio Thould be a Man , not Allam himfelf, Eve, but one to descend from them, a Seed of the Womans with respect which, Adam hearing, and believing called his Wife by a new Name; whereas before he called her Ilbab a W Gen. 2. 23, with man, or Mannels, because one with, an taken out of Man; now he calls her Ch

2. 20.

or Even; because by this gracis memont of God, the was made the Moof all Living; the bringer forth of a remotely, that should temedy dead. delitored Man: and remove the ife come upon the Creation by Man's and to bring in Life and Immortality Man : but for which, She might m er have been called, the Mother of all ling. This Promile God was pleated to it, as a Foundation fore and firm, under 1/2. 28. 16. Min's Feet, to Support, and bear him up all his following Gricis and Sorrows, abours and Turmoyles, even to Death. hat now were to come upon him, bemile of his Sin, that he might not despair, and link under them. And this before God proceeded to denounce any of those lines upon him, or to take away Parafile, and the Tree of Life from him: that so yet the Woman might thenceorth conceive, and bear in hope; And the Man labour, and eat his Bread, though in the sweat of his brows, yet in Hope; and both Man and Woman both live and dye in Hope, even in the hope of Eternal Life, through this Faith of the Promised Seed, or Messiah; which is the Faith that the Just have had, to live by, and to dye in, in all Ages: So much was implyedly Revealed then to Man, even to all Mankind then Being. Yeafure, and God further implyed. That that Seed should be one with himself; and so, God-man: when he after added ver. 22. Behold Man

is become an one of use to know good and e not by way of Irony or Derilion, but way of Prediction, with respect to former appointment, That Man's N ture should be in the Promiled Seed one of the Persons in the Trinity, to up into Unity with God, and to his ry and throne of Dignity; to have deed a knowledge of Good and Ev fuch as the Devil little thought of: n fuch as Adam got by Sin, to know t difference between his former good, a his present bad Condition; but both Experimental Knowledge of the Depth Man's Milery, to be born by him; an of the height of Good, in the injoyme of God's Glory, to be injoyed of him and fuch a knowledg of them, as is wid and is given forth by the Divine Majelty as also thereby may be implyed, his Pou er and Authority over Men, in the Perlo of Christ, to Save, and enliven Falle Man, and to help him against Satan, an all adverse Power, being as one of th Persons in the Trinity, the Spirit of Might Counsel, Judgment upon him, &c. Thence also God took away that Tree of Life that might have preserved him Immor tal in his Fall, that he might be forced to look to the Promised Seed, and liv by the Faith of him, in a Mortal Dyin condition. By the Faith of whom Preach ed, and held forth doubtless by Adam and Eve, to their Posterity, as they came into th world. Abel afterwards offer'd up to Go

Ifa. 11. 2, 3.

42, 14.

more acceptable Sacrifice, than Gain. Heb. 11.4. with doubtles the very Law, and practife Gen. 4 scrificing mentioned all along after Fall, and propagated to all Nations. places of the world, had its rife and ing from the Promise of Christ, and san outward Testimony, of their acowledging themselves Sinners; and it they needed by some Ransome, or dding of Blood to have Attonement de for them; and that there-through by they might have accessto, and liberto Worship God: thoughall that offerunderstood not, or believed so much: that feems rather the meaning of er Bloody Sacrifices, such as Abel ought then, of such dry ones as Cain offered. Cain by his Offering, feemed nely to acknowledge God, Lord of the World, the giver of the Creatures to Men, nd not to think there would be a Sacrice propiniatory needful to take away Mens Sins, which Abels Bloody Sacrifice, Sacrifice of Living Creatures, seemed have fignified his Faith of, by vertue of which, his Sacrifice was respected, and ecepted; when as Cain coming in himelf, without such respect to Faith in the Gen. 4. 7. Mediator, was not accepted; though to im God declared himfelf gracious, ready Pardon, and accept him too, upon his Repentance, and doing better. If thou lock well, halt thou not be accepted? namely with God, who is no respecter of letions) and if thou dolt ill, Sin (or as fome

Gen. 4. 10, 11, 12, 14.

fome read or understand, is a Sin-offe lyeth at the door; (through which, n ly, thou mayst obtain pardon, and to do better: but Cain perfilting in his and adding Murder to his Envy, was nished from the presence of the Lo furely, from the fociety and fellowshi those, who walked with God, and whom God was shewing forth his I and gracious Prefence; implying the men then, and to the rest of men, be Cain, God was manifelling his kind and Truth; and Revealing himself ciously to, and amongst them. Year after that, when Enos was born to S its faid, Then began men to call upon Name of the Lord. Which may im that then they began to gather toget to more publick and folemn Worthin of him, according to the Revelation himself to, and amongst them, fignil by his Name. Some render it. Then gan the Name of the Lord to be Propl ned by Men: and if fo, then it fignif That men did not generally turn a from the Name of God. Though C had walked unworthily of it, to Idolate and Prophanestill Enos was born; whi was in the Year of the World, Two his dred thirty five; as appears, Gen. 5. 3. Nor did their fo doing then, (if then) h der, but that God was vouchsafing t knowledge of his Name to them: n else they could not have Prophaned (as not called upon it ) if they had

Ver. 26

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knowledge of it vouchfafed of God en: butiescear, without exception. e God did Dispense the Knowledge Himself and goodness to them: all le Ages before the Flood, however mathen, (as now, also many do, ) did receive it or walk therein. For ugh I am not convinced, that all those morks from Adam to Noah, mendoned w. 5. were Prophets, and Teachers, as: e probably conceive, and as may pollihave been true ; yet itsclear, that Enoch Gen. 5, 21, 22 r lived many Years before Adam dyed, 24 a Holy Man, and a Prophet; for find, not onely that he walked with d, but also, That he Prophecyed of the ung of Christ in the last Judgment, le 14. Enoch, the Seventh from Adam. obecyed of these Sayings, Behold, the of tometh with ten thousand of his Saints. And Enoch lived above an Hundred ers after Lamech's Birth, who feems to we been an Holy Man, and a Prophet. d to have lived in the Faith of the Meffior Promised Seed; as appears in the afon he gave of his calling his Son Noah, en. 5. 29. Saying, This shall comfort us morning our work, and the toyl of our ends, because of the ground which the and bad curfed. Which, though some onceive he spake by way of mistake, as ting over-halty in expecting the Melliab. in Calculating the time of its perforance, hoping Noah was the Man, (as hey good Men have been mistaken in

their over-short Calculating the time Christs Second Appearing.) Yet I rai think, he spake it by way of Prophe as fore-knowing, that in his (Neahs) Lo that Comforter of Mankind, concern their works and toyl, lay as it were h and that of him he was to descend foring forth in his Scason. Which ah alio was a Preacher of Righteous both before, and after the Flood; ceased not to Testifie against the Wor and its Wickedness; and to Reprove, Condemn it, both by his Preaching, upright Living: And though it's tr That in his time the whole Earth had or rupted its way before God to the p Gen. 6. 1, 2, 3, voking him to sweep them all away a Deluge: yet both then its evid there were Sons of God amongst th holding forth, and professing the Na of God; (though by turning alide, to) latrous Daughters, they also corrup themselves by degrees;) and also, even in the worst of the Worlds A stacy; both Noah Preached to them. God, and Christ by his Spirit, Preac to their Spirits, and strove in, and them, Reproving and Judging the and God was waiting for them, much long-fuffering all the time that Ark was preparing, even till the day to Noah entred into it, and the Flood ca Luk 17.26, 27. upon them: which Ark also, was a nification and Type of Christ; and w Noah was preparing it, he was accord

4,5,6,-11, 12,

Gen. 6. 3. 1 Pet. 3. 19. Heb. 11. 7.

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preaching Christ too, and as welling into him by Faith, and bringing Family what he could in to him, as ing and bringing them bodily into the But the World rejected them both ther till the Floud came, and then it too late to seek help in either, when Decree brought forth, and the Decion came upon them. Thus to those Ages was God dealing with, and dising the knowledge of himself and ruth to the World, which Ages conditions to the pace of 1656 years.

# SECT. 4

of the Ages after the Floud till Moles.

Free the Floud Noah lived as a Pro- Gen. 9.29. phet to, and among his Children by pace of three hundred and fifty years, untill within two years of the birth thraham; and Shem his Son lived ang them five hundred years, till Isaac hity years of age; and both he and beth appear to have been good Men, ight also Arphaxad, Salah, Eber and Gen. 10. 35. rest of them. It appears that Eber a Prophet by the name he gave his Peleg, fignifying Division, because is dayes the Earth was divided; and ived nine and twenty years after Shem, till-Isaac was seventy and nine s old, and by consequence till Jacob

and Efan was nineteen. True it is in those times, notwithstanding good Men living then in that little W men quickly degenerated again. fometime within the space of three! dred years or less. (possibly two hund in Peleg's days they forgetting God his Judgments and Mercies both, I build a Tower toget themselves a N and probably to fecure themselves as an after Deluge, not believing the of God, nor walking perfectly with Yea, and before Abraham's removin of Haran ( if not before he came into Superstition and Idolatry began to or spread the Earth, so as that Terah A bam's Father was not free from it; the both Noah and Shem (and divers good Men it's likely ) were then his but that is to be attributed to Mens rupting themselves. God neverti was dilpensing the knowledge of his to, and amongst them; but more yea more fully than to the Holy m former Ages was he pleased to dif and give it forth to Abraham, with and Facob and their Children. Abra he called and chose and brought of Ur of the Chaldees, and made known felf more familiarly and clearly to him way of Covenant with him, finding heart faithfull, as Neb. 9.7.8. with 12. 1. Heb. 11.8. To him he revea

That of him should the promised

be, and fo to Ifaac and Jacob after

70fb. 24. 1, 2.

Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. & 28. 14.

Gal. 3. 8, 9.

d that in that Seed all the Families of Earth should be blested; there blesting ald be prepared for them, and given to them; with respect to which he led his name Abraham, as ordaining a Father of the many Nations, that might be directed thither to look bletting. To him therefore Melchife-Calforne Priest of the most High God, King of Salem, gave a most folemn effing after his return from the flaughter Gen. 14. 19,20. the Kings, by which his name was de famous doubtless in all those Nati- Rom.4. 11, 12. To him God gave the word of ith, even the promise of blesting in Seed to all the Families of the Earth, Propagate a Spiritual Seed to God by whom Abraham Ministerially should be refather; and added to it the fign of reumcifion, a Seal of the Righteoufnels the Faith which he had (both as it figfies a gracious believing, and as it figthes the Word and Doctrine to be held orth to his Children and Servants, and the World as he had opportunity ) beore he was Circumcifed, for the Sealing nto menthetruth of that Faith that was iven to him and held forth by him; hat therein they that received it might be of God as righte-us, even they that believed God's Reelation to him of bleffing in his Seed to Il the Nations, and there fought it: Which bleffing what could it fignifie, but hat in, and by his Seed fin should be fatisfied

Rom. 4. 6, 7. 2 Cor. 5. 19,20. tisfied for and taken away, and the Cur and Death removed, and that access God and Grace, and a fvour with Go might through him be had, even by the all; which same bleshing and promise w also given to Isaac and Jacob, as may feen in the Scriptures fore quoted; year them all allo was given further the pro mile of another Inheritance, an Heaver ly Countrey, figured too by the promi of the Land of Canaan, which they b lieved and hoped for, and fought after and plainly declared their Faith and e pectation of, Heb. 11.9, 10, 13, 14, 15,1 Something fure was in this beyond wh the former Fathers had revealed to the by vertue of which he obtained the hono of being called the Friend of God, a the Father of all that believe. To a by faceb also was yet further reveal that the promised Seed should be of fon Judab, whom also he calls the Shi or Peace-maker, as implying his wo should be to make peace between G and Men, and between Men and Me for unto him should be the gathering the People or their obedience; yea at this famous hint was further given hi of the time of Christ's coming, that should be before the Scepter or Tri should depart from Judab, and a La giver should cease from between his so that is, they should be continued a Tri and have the form of a Commonwea and Government amongst them (thou

2 Chron. 20. 7. Jam. 2. 21,23. Rom. 4. 16. Gen. 49.10. E 183

fometime interrupted as to the power h them, yet not taken or removed holly from them) till Shiloh should ome or be born to him. Now thismaleftation of God, and of the knowledge himself and Son youchsafed to thole ariarchs they transmitted to their Chillien, and it was kept by, and with them a Egypt till the time of their delivery; mence by Tofeph and his Brethren during Heb. 11. 25,26. heir lives, and after that by the Fathers that fucceeded them, though the genewith God perfectly, and defiled themleves with the Idols of the Egyptians (cven as the Children of Ihmael, Abraham's son by Hagar, and his Sons by Keturah; and Esau and his posterity too, to whom yet their Fathers Abraham and Isaac were not wanting to transmit the knowledge of God they had received from him too, generally had done.) And yet we may not think that because those Worthies onely had the honour and priviledge to be chosen to have such further dispensations of the Mystery of God opened to them, and be trusted with them, and no others lo as they; that therefore there were no other holy Men in those times but they, or no knowledge of God and means of Salvation afforded to other Nations For belide what we have faid sett. 1. it is evident as we noted above, hat Shem, and Arphaxad, and Heber were living a good part of those times; rea, and there was Lot too, and Melchi-Na fedech

2 Pet. 2. 7, 8.

70b. 1. 1,5,8. Ø 17. 8, 9.

libro eius tertia generatione po-Aeriorem fuisse (Jobum) quam Ifrael Aug. de Civit. Dei lib. 18. cap. 47.

fedech (if a man) in the days of Abrah and Lor is called a Righteous man: evident it is that amongst the Children the East there were Fob and his Frie good men, yea, Job highly commend as not inferiour to any for the fear of G and uprightness of his heart, and the spoke of Righteous and Innocent men their discourses, as supposing there we fuch then to be found amongst them. \* colligimus ex they are probably conceived to have his about the time of Ifrael's lojoutning \* Egypt. And at the time of Ifraels de verance out of Egypt, God did marvello ly make bare his Arm amongst the Na ons, that they might know and feek his especially to Israel by the hand of Me and Aaron. Now the Ages spoken to this Section contain at least eight or ni hundred years; according to Bishop VA eight hundred fifty feven, beginning t 430 years which it is faid the fojou ning of the Children of Israel in Land of Egypt continued, from Ab bam's coming out of his own Country into the Land, and lo from his, and Seeds becoming sojourners, and the pro mile being made to him of Bleffing in I Seed for all the Families of the Earth, me tioned by the Apostle, Gal. 3.8, 16, 1 which promise, he says, was confirm with him four hundred and thirty year before the Law. And indeed it is to minded, that the Scripture Exod. 12.4 doth not lay that the Children of The sojourned in Egypt four hundred and this

vears; but the fojourning of the Chilten of Ifrael (who dwelt in Fgypt) as four hundred and thirty years, and offibly the fathers Abraham, Ifaac, and facob may be included in that phrase the Children of Ifrael, though they were their Fathers and not Children of Ifraely by fuch a manner of speaking as is used Ezek 23. 2, 3, 4. Where Samaria and Ferufalem, Aholah and Aholibah are faid to have been two Women that committed Whoredoms in Egypt' in their youth, whereas they were neither Samaria not Jerusalem, nor distinguished into two Peoples or Churches, or Common-wealths, till many hundreds of years after their coming out of Egypt; or as Levi Heb, 7.9, 10 might be faid to pay Tithes in Abraham's Loins, fo the Children of Ifrael might bs faid to sojourn in their Fathers Loins. But according to some that reckon the beginning of those four hundred and thirty years at Jacobs or Joseph's going into Egypt, and understand the confirming the promise to take in all the often renewings of it with Ifaac and faceb, as well as the making of it with Abraham, and confirming it once and again to him, grounding their to reckoning upon that laying Exod. 12. 40. which they underhand to be the number of years that they were in Egypt, it must be much longer, which latter account this feems confiderable that Kohath Levi's Son was born before

fore Jacob went down into Egypt; an he lived but one hundred thirty thre years; and Amram Kobath's Son, an Mofes's Father lived but one hundred this ty and leven years, and Moses was but 80 years old at their departure thence, all which fumms put together make but 350 years; though Kohath should beget Amram in the last year of his life; and like wife Amram Moses in his last, which is not probable. And whereas it might be suspected that some one Generation of two might be left out of their Genealogy. as in Matth. 1.8. for some wickedness of theirs, there is not only no other Scripture witnessing such a thing as in the other case in Matthew; but also there's another thing feems to take that away too. that Jochabed Moses's Mother, and Am ram's Wife is said to have been the Daughter of Levi, born to him in Egypt Exod. 6. 20. with Numb. 26. 19. now luppose her born 100 years after Levi went into Egypt, and longer it could not be and suppose her as old as Sarah when Moles was born of her, yet the time between their going in and coming out, could not be 300 years, for 100 of Levi's, 90 of Joebabed's and 80 of Moses, make but in all 270 years. Others conceive the beginning of the account of the 430 years at Abram's going down into Egypt, and lojourning there; and others at the mocking of Isaac by the Egyptians Son Isbmael, but the matter being intri-

ere, and belides my buliness, I shall leave as I must do, undetermined, and pals on to the next Ages.

#### SECT. 5.

all

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Of the times from Israels going out of Egypt, to the times of David.

Har God made known his ways un-L to Moses, and his Acts unto the Children of I/rael is the express saying of me Holy Ghoft, Pfilm 103.7. Yea, in a more full and familiar way did he mani- Numb. 12. left himself to Moses than to any other of the Holy Men or Prophets, till the appearance of Christ. To him the Lord ap- Exod. 3. 2. peared by his Angel in a Bush, and gave him committion to bring out Ifrael from Egypt; and by his hand he wrought many notable and famous wonders in the Land of Egypt upon Phuroah, and his chap. 7.68 Land and People; and at the Read Sea, & 9.6 10.6 in his bringing Ifraelout: and after they 11. 6 14 were brought forth he led them to Mount Sinai, where the Lord came down and spake unto the People with an audible voice, with thundrings, lightnings, and great terror, causing them to hear his voice out of Heaven; and he gave to them the Law of ten Words or Commandments, to flew them what was their duty, and to convince them of fin, Deut. 5, 23,24 and of the greatness of his terror against 25, 26. & 18 trangreffors. And when they cryed out, 15,46, 17,3

as not able to hear the voice of God a live; he graciously promised them raise them up a Propher out of themselve like unto Mofes in all things (even Jele Christ the Lord ) to whom he willed them in all things to liften. And by the hand of Moses he gave forth many typ cal representations of him, and of th grace and bleffing to be brought in b him; shewing him the pattern of the mysteries in the Mount, according which he was to make all things: and he fet up his Tabernacle amongst then which with all its Rites and Ordinand typified out Christ by, and in whom would dwell amongst men. The Ar of Testimony was a type of Christ to incarnate and made fiesh, with whom the power and presence of God should b put forth for the good and helpfulnels of men that would obey and walk with him The Mercy Seat was a type of Christ the Propitiatory through faith in his blood for the forgivenels of fins that are pall through his forbearance, Rom. 3. 25 through whom he also keeps Covenant and Mercy for ever with them that feat him. The Altar, both that for burnt Sa crifice, and that for Incense were types of him also, as also the Offerings made up on the one, and the Incense burnt upon the other, types of his Sacrifice and Inter-cession. Yea the Redemption of Urael

out of Egypt by the blood of sprinkling.
Was a type of the Redemption of men in

Heb. 8. 5.

Pfal. 68. 18.

Cor. 5. 9

heir Spirits and Confedences from the of Christ believed in, and sprinkled upon mem: the Manna alfo and Cloud and Pil-Hr of Fire, the Rock, the Sabboths, Feafts, and divers purifications in the Law injoyned; and the brazen Serpent, all figures of him, and he the substance of all, as was hewed above, Chap. 2. Sect. 6. Now what God revealed to, and by Mofes was left and committed to the People by him, and was kept with, and amongst them. And though often times, both in the time of Moles, and of the Judges they did ma- Judg. 223,0 ny of them rebell against God, and cor- 100 Peut. 31. 29. worthip of him [ as Mofes also foretold they would ] yet fo great was Gods goodnels, that he often raifed them up Judges and Saviours, and called them back again to himself, and so preserved the knowledge of his ways amongst them, till the time of Samuel the Prophet; whole Mother Hannah also most sweetly prophesied 10, 11, 12 of Christ, as the King, and the Anointed one of God, by whom God raising him up out of the dust, and exalting him, would lift up and exalt his Servants also, and judge the world righteously. And then by Samuel God began to reveal his 1 Sam. 3. word more familiarly again, and to teach the knowledge of his Son, and of his ways till after David was anointed by him, yea all those times of the Judges, which as

016 31 19

AH. 12. 20. According to Bilhop Usher, 443. years.

the Apostle tells us, was about 450. yes the knowledge of God was vouchfal to, and continued with his People of I rael, though through manifold calamitie and fometime fome ecliptings of it, yet was never quite loft from amongst them.

### SECT. 6.

Of the times from David, to the Captivi ty of Ifrael.

9, 20, de Down at 25.

Pfal. 89. 1,2,3, T Nto David God yet further and more clearly opened his mysterie over and above what was before so plainly opened; giving him the Covenant of an everlasting Kingdom, to be possessed by his Seed, even Christ for ever: o whole Kingdom, the Kingdom fetled on his natural feed, was a Type and Pledge Yea, to and by him it was declared, that Chrift should be both a Priest and King; a Priest after the Order of Melchisedeck: that he should offer up, yea himself be the perperual mighry Sacrifice; and through manifold oppositions of Jews and Gentiles, the Kings and Rulers, and generality of Mankind, yea, through Sufferings and Death attain, and enter into his Glory, and manage his Kingdom for the good of

2. In 2,6,7. 16.9,10,11

nels through him, to them, to serve him 100.6 117. With gladness, and come before him with 145. 9, 17. rejoycing, to enter into his Gares with Thank

Mankind, lo as that Nations should have cause to fing aloud to God for his Good-

bransgiving, and his Courts with Praic. He being through him good to 2 Sam. 23-3 and his tender Mercies over all his Works, and all the ends of the Earth being his Salvation. But indeed the mowledge of Christ flowed in so abundantly to, and by him, the Spirit of the Lord speaking by him, and his Word being in his Tongue, that to mention all hat was dispensed to, and by him would require the writing out of a great part of he Pfalms; yea, and many Volumes in explication of them. The knowl the Lord growing now as a River as to the fuller and more abundant revelation of it; which in the first Ages was but like a Spring: the light grew more and more full and bright, as to its thining; as the day of Christs coming in the Flesh, and accomplishing therein the Propheciesconcerning him, grew neater. And this revelation also was continued and held forth in the days of Solomon, and in the fucceeding Ages: Solomon speaking many things most divinely of the preparation Prov. 1.20, 21, made by wildom for men, and her gra- 2,3,4,5,6, dous invitations and calls of men to the 32, 33, 34,35 participation thereof, with much defire & 9. 1, 2, 3.4 of their good, and great longlufferings to- 5, 6. wards them: yea, her universal goodwill to the fons of men, the fimple and void of understanding, the Scorners and Fools that hate knowledge, &c. a great torrent of Wildom flowed forth to, and by him, much too full to be here particularly

8. 2

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2 King. 11. 1, cularly mentioned. Tis true, he go through the love of strange women, a provoked God to rend away ten Th from his Kingdom in his Sons days: a to to ediple the Glory of Davids of ward Kingdom, leaving him and his ferry only two Trides , that fo it might the more appear, that the Promile a Covenant made to David, was touch Christ and his Kingdom, rather th roucing any wordly Kingdom to be he in journe by his natural Seed. Solomon al built stately Temple for Gods Worth which was a Type roo of Christ, and what was prayed for, and promised in be half of people repenning of their fins, an praying in, and towards that Temple respected Christ as the truth of it, and to be met with in looking to him. But both that Temple, with the worthin of God therein, together with the Houle of David, the ten Tribes rejected; ferting up through their carnal policy, another way and form of worthip in other places, in which they did immediately reject Chrift, and so their own mercy and salvation till perfifting therein for about two hun dred and fixty years space (notwith flatiding divers Prophets railed up of Go and lent unto them; as Elius, Elifa, Ab jah, Hofen, Amos and divers others, t whom God abundantly held forth all knowledge of himself and his truth un them, to reclaim them to the right w

a King. 4-

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in the beginning of the reign of affine the knowledge of God was more rely retained with Judah and Benjaming of the Temple, and Worthip of od ordered therein (as also did many on the other ten Tribes.) And though were not without many imperfections, and sometimes great inficarriages a cyris, yet full the Promile and Covernment and approbation, was retained them: and those Ages contained about pace of 330. years, from the beginning to Bishop Usher, 327.

# o tol vivis E C T. 7.0

the times of the Prophets, from about the Captivity of MacI, to the Relantation of the Temple, and so on, till the count of Christ in the Flesh.

Bont the time of Israels Captivity, or somewhat before, God raised up, of lent more Prophets, and with more and full discoveries still of his mind terning them, and concerning the viterie of Christ, and the right worm of God through him; with more

full and fharp rebukes and denunci of judgements against them, for their ing off God and his Worthip, as app ed in his Temple, as the ten Tribe also for their carnal apprehensions of Seed of David, and Kingdom prom him, and of the Temple-worthip

Mica. s. Fer. 7. 3. 4. 7. de. de 22.3, 6, dyc.

1/4. 28. 14, 15. pointed to them (as Judah) neglect & 66. 1,2,3,4 Christ the vision of all signified and a ed at in them, and foolifuly promit themselves mercy and blessing in their hering to Davids carnal and natural S and worshiping in that material Tem neglecting the grace of God in Cl and not yeilding up themselves to ob and walk with him, as is abundantly be seen in the Prophecies of Isaiab, Mil and Jeremiah: for which cause also gave up the Temple and City to de ction, and both their People and Pri of the Seed of David to Captivity for space of seventy years. Yet was he vegracious, in the midst of his judgem to remember mercy: and both before. in, and after the Captivity he gave th Prophets and Holy Men, to, and whom he poured forth the knowle of Himself and Son for their Exernal varion, as well as for support under, instruction to profit by all the Cala eles that then, and in after Ages were befall them: which Calamines affour them, both involving their Kingdom the Line of David (none of his Seed. ier that Calamity, ever fitting any m

is Forone) and their Temple, and le-worthin (never reliored to its ory again, as to their external form orthip, and teltimony of Gods prewith them in it,) were both ordermeans and helps to make them more promiles concerning Davids Seed and emple, and to look upon the Mefas the compleatment and fulfilling othernainly pointed to in both, who al-ith the grace brought in by him, was much infilled upon, and more lively clore them, together with the mercy and through him for the gathering heir often and constant rejecting him, in the more myffical and typical tenof him, and in his addresses to them is Spirit by the Prophets, and in his onal appearing, they should be cast and given up to spoil and milery, and Genriles taken into their place and idges to provoke them to jealousie) he several Prophets in that time sent n. As before their Captivity by Ifaiah, ha, and Jeremy in their captivity by kiel and Daniel and after their captiviy Haggai, Zecchary and Malachy; who pake of Jelus Christ, the Messiah very ly and plainly to them, and in mabings more plainly than had been bespoken. Especially Isaiab had that Ha. 11. 1,2,10, him into, and furnish him to let 6, 7, 8, ... torth

£302.53.

forth the whole tenure of the Golpe amply a particularly that the should not only be of the Seed of a root of Jesse that should arise and over the Gentiles, upon whom Go rit should gloriously rest, so as that s by he should bring forth judgemen the Gentiles, be the light of them, Gods falvation to the ends of the ca which was also in substance shewed and by David: but also that he show born of a Virgin, should be despited Jews, should suffer death, should be fed or live again, and justifie many knowledge, having borne their fins many things of like import: ye ipake of the New Heavens and the chap. 65.65 66. Earth, and New Jerufalem; the of the Righteous therein, and the lasting punishment of the Wicked. in many things the Prophet Micha, prophelied in the fame times spake very fame things, and almost in fame words with him, as appears, 6 5. Joel also prophesied of the ring out of the Spirit in the last days remy and Ezekiel indeed were much t up about the Sins of the people, and Captivities; yet not without interm very clear prophefies of Christ, an goodnels of God through him to all t especially to them in their returning a Of the new Covenant and the restaur

of the Church to a fuller Glory by his appearing. To Daniel also in the

Chap. 7.14.

Chap. 53.

Fer. 3. 16, 17. \$ 31. 6 32. Ezek. 11. 6 33. \$ 34. \$ 36. \$ 37, \$c.

was hewed and fignified the time

o Meijair's coming; his being cut off, Dan. 9.24,26,
not for himself; that he should make 27, 66.

not of fin, make reconciliation for iniy, bring in everlasting rightcoulness, up the Vilion and Proplecie (conand perfect it) and anount the most over to and by him were shewed the Dan. 2. & 7. tions and perfections which that peo. & 8. & 10. & hould be exposed to, and tried with, 11. & 12. be time of the end; and their restaupaferward, with the Refurrection e Dead, the Kingdom of Christ and carnels and glory: very plainly also ethe, other Prophets of him; Hagai Hag. 2. 5, 6,7 he thould come into that Second 8, 9ple which was then building, and with the Glory of his Prefence:

yery that he should come meck and zech. 9. 9, 10,

ly, riding upon an Als, and upon a 11. 67 12. 10, the Foal of an Als, into Jerusalem; 11, 12. worldly Props, the Chariot from raim, and the Horse from ferusalem: old speak peace to the Heathen, have chap. 4. 6 6. rge or universal Dominion ; callshim & 14 Branch, speaks of him under the name Cerubbabel (as he was then in his loins, pertaining to the flesh ) as the Author Finisher of the Faith, the Layer of Foundation, the Builderand Bringer Perfection of the Spiritual Temple House of God. Yea, speaks of the detion of Jerufalem; the coming again Mal 2. 1, 2,3, hrift with his Saints, and of the times 4. 6. 4.

Can c. 25,205

OF 12. 10.

of the reflamation of the things led. Malachy also spake of Christ nigh at hand to come, but not to t dured by them when he came ; a the coming of his Mellenger or for per to come before his face ( even the Baptill ) and of his coming ag execute vengeance on the proud. coming of Eliss before that great To lay nothing of those other Holy Ezra and Nehemiah, with many during the times of those Prophets morning the Knowledge and World God, of of the writings of other Men, though hor Prophets, who ding from the words of the Prophets a dance of underlanding, imployed the felves amongst the people to this term finch discoveries of God and his a with manifold Instructions, Counted Reproofs they had in those Ages Prophets contained in the Scripeures, if had the help of till the coming of Ch though under many and great Chan and Afflictions under the Modarchie the Persons and Grectures often the And though from Malachy to 36 Christs birth, they had no more Prop fent them, vet they had all tholedico Prophets in former times to influed help them, and to minim them wit truth for the instruction of others and

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differed more than in former times:

dithele Ages contained about the space
to years, according to Bishop Usher

### SECT. 8.

Of the Age of Christ, bu Incarnation, and Manifestation in the Flesh to men, and thenerforth to the Defrustion of Jerusalem by Titus, and so on.

when the day firing looked down from on high, and visited us more gloriously than over; and what was all along pointed to before, as to come, was a felf brought forth, and as to the works of his coming in the Flesh accomplished? Surely then God gave forth the truth yet more abundantly. And yet we may confidend one diversity in his Dispensations then, with reference to divers times.

of Chris, his Birth and manifesting amongst men, there was given certain notice to some, that he was about to come;
as also by the Writings of the Prophets,
there was ground to expect him, and he
was expected about that time; but more
particularly notice was given to Simean, Lik, 2, 26.
an holy and devout man (and as some
write, one of Sanbedrin or Great Coun-

cil of the Nation ) that he should a belore he had seen the Lords Christ Luk 1:13, 14, Zachary (the Father of the Baptifis revealed that he should have a S his Wife Euzabeth, that should b forerunner, and go before his face cording to what was prophelied by A

Lik. I.

37, 38.

17.

by the Virgin, and Dachary, and beth was he wirnelled to before his After his Birth he was made known £ 2.10,11,12, 13, 14, 17, 27, and by the Shepheards; by Simeon 28, 29, 30, 30, and Anna a Prophetels at allo to. by certain WifeMen of Magnithat course of the East Country to lock and thip him, March. 2. Before his being nifelled by way of ministration to the

chy. To the Virgin also, that the the

conceive and bring him forch And

ple, John the Baptist was sent of God bear wittels to him, who also did ele ly testifie of him, and point to him a perfer then born, and amough the gebotd, faith he to them, sther Lamb Form 1. 5, 6, 7 15, 16, 29, 30, Ood that taketh away the fin of the Wor 31, 32, 33, 34 witnessing that he had seen the Heav Matt. 3.16,17s open upon him, when he was baptiz

by him, and that the Holy Choff is visible form like a Dove (as it was to given him of God as a fign to know hi by) descended and far upon Him a God himself out of Heaven wirnessed him that he was his well-beloved Son !! whom he was well-pleased : To that Go vouchiafed to John, and by him to de people a clearer discovery of him; the bely any of the Prophets than went the him; with respect to which, it is how a mongh that that were born of men, there bad not arisen a greater then had be Befuift; Matthe 11.12.

Micheline of Christ's Personal Apsing and Manifelling Himfelf to, and longh Men, from the time of his Bapto his Accusion ; he Ministred the howledge of God to Men by his Perlo-Dereaching, and Miracles, and gave insielf a Ranforn for many, accomplishby his Death and Refurrection, the pheeles in that behalf going before coming him. Therein both by Words Works he made manifelt the way of both to the World, and to his Difver roote of penially and whom it was ver rooknow, The Mysteries of the inguing and whom it was inguing and whom it was Man, and Prophers had delired to mand faw not; and to hear, but heard they being bleffed with a fight, and this to that Age, even to be Eyehoffes of the Sufferings, and Glory of mily and to have damiliar Converse th him their Eyes feeing, and their ribearing, and their Hands handling the Word of Life, that was before romied from the Beginning but then as Manifelt in the Flesh, and Converted herein with them; of which, the wife nd prudent of the Jews, and the greatest nt of the People deprived themselves

by not feeing, what they fees an hearing, what they heard but the Eye, least they should see; and ping the Ear, left they should hear understand with their Hearts. be Converted, and Healed by Matt. 13. 11, 12, 13, 14, 17, 16. B fore them also, his Doctrine and Min were such, as might have convinced to that he was the Christ But to his cipls he opened all things, they fee followed him in his Tempeations , fe Sufferings, and Eat and Drank with after his Refurrection, till he was to up into Heaven; of which also (the Apoftlesespecially) were Eye-with But eyet, Ville

3. In the times after his Alcentu the clearest manifestation of the My forth his Spirit, the Spirit of Wi and Revelation, and power into, and on drofe his Apolities and Disciples, a phem to fee into, and understand the Adry of his Will, even the ends at grues of and the grace of God to kind in all those things of Christ de hand fiffered by him : and the m ing of his Words and Dodrineddiv mothem by him, by which allother furnished (being thereto before his A tion Commissionated) to open the M ries and grace of God to all Men, to and Gentiles according to the utmol portunities thereto given them. And

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during their continuance upon Earth donor takhfully and fully to declare and and Tellimony of God to men, to endeavour to make them fee the owhip of the Mystery. God mighbearing Withels to them by many Choft to the filling the Fatth with Knowledg of him, and of his Salvation; which are their Nation dispersed, and their Nation dispersed, and ried Captive, they had founded forth word of Truth in, and unto most, not all Nations; fo as that though were but an handful of Corn in the of the Mountains, yea, their Fruit ked like Lebanon, as was fore-told, 1 72.16. Yea, and afterwards too; world rook Root, and sprang up, and d the world with Fruit, will through my Perfectations and Cruelues endured those that Believed, and by the Blood the Lamb and Word of their Testimo-they leavened the face of the World, as that the Emperous and Rulers of it foraced the Protession of it also: and Heir Word and Doctrine, they (the Apofitted to Politerity; which even to thele the yer remained with us. Though it

men being not ib Vigelant as Satan, the

or Doctrines, and of loofe and evil too, presently began to be sown World, after the departure of the Ap ( nay, they began to be lown before by reason of their Vigilancy, they not fuch place in the Churches, as: ward they did,) till they even topped the good Seed, and its Pruit 2 Theff. 2. 10, norance, Errour, Superfluidn, and phanenels; sprouting up apace three Mens nor receiving the love of the Ta that they might be Saved will God, as threatned, gave up the World again the over-spreadings of Deceits pern ting the Falle Prophet Mahomet, to In duce a falle, and wicked Religion, to drawing away Multinudes, from the lief of the Truth planted amongst the And the Roman Billiops, with their C and living like Beafts, or Monsters, to the Churches that yet received the fellion of Chrift, and the Scripp amongh them, with all manner of rour, Superstition, and Prophadels, whi continued Universally over the face the World where the most Famo Churches of Christ had been Planted (though nor without mixture of continue Tellimonies of God, and his Truth, and Goodnels, both by Works and Word especially, as to the most Essential parts of his Doctrine more, or less, and more, or les purely held forth: ) till and and

11, 12.

5 In these latter times, God in his me

again, flirted up a Spirit of Reformain in some of his Servants, who through air constancy in Preaching south, and flering for the Testimony of God, acording to those measures of Understanding they had of it, became successful Instruments in his hand, of reviving the Light of the Truth that was almost damped; so as that it shines sorth again in, and by the Scriptures of Truth, and the lathful Preachers of them: (though alas now again too much clouded with the glosses and interpretations of Men, that shiper not their own wisdoms to God's words;) much more clearly than in some

former Ages

So that in this that hath been faid, in his large running over the times, it apears. That the Dispensations of God in iving forth unto Men the Knowledge of his Words have been both in several Ages, and to feveral Men in the fame Ages, very diverse; for even in all, and every of those Ages, when it was fulliest given forth also, all had it not alike immediatly, or fully opened to them; some were dispensers of it to others who received it by them, or from their Mouth. All were not Apostles, nor all Prophers, nor all Teachers, that were in the Church of God: though as he that follows a light carried by others, may fee, and go as well as those that carry it; and other men may car as heartly, and be as thri-ving, that buy their Bread by the Loaf,

as they that carry it out, and fell basker fulls: to also those that we so honoured as to be the Dispenser Mysteries of God to others, cithe or Gentiles, in an humble followi and feeding upon that Truth of C penied by others, might walk, and as well, and attain to Eternal Life certainly, and happily as they that penie it to them; yea, a Judes m prove a Son of Perdition, thou Preacher of it: and feremy, and Paul had they not returned to; and wal with God themselves, keeping do their Bodies, and bringing them into jection, might have done to too: many of their weaker Hearers, attaited Happiness, by what they Preached may be laid of Prophers, Apoliles, Ev gelists, Pastors, Teachers, in respect of carrying out of the Word to others was faid of the Virgins Conceiving, bringing forth Christ: Biefed the that bare thee, and the Paps that gave fuck. So Bleffed they that were betruft and came forth with fuch Mysteries Men, in the Name of the Lord; yes as the same Answer of our Saviour wou also fir, with respect to the hearing, an obeying that Doctrine. Yearather, Ble is every one that hears the word of God keeps it. We might also shew, that the is, and ever was great diversity and di reace in the feveral Gifts and Administ tions of those Gifts of those benulted

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Word, and the Dispensation of it, sowice of Godin it. Some Apolities, forme Evangelist, some sits and Teachers, some workers of ticles &c. and of the Apolities and ticles, some Administred more cloudy, and some with weaker Languages a more plainly, and powerfully than the some in one Stile, and others in ther, yet all one and the same Spirit; as in the same and the same Spirit; as in the same and the same Spirit; as in the same same and the same spirit.

# make and in the find at a state of the

the former Ages, and so in all the Four Monarchies there was something of the knowledge of God, by his People, and Words wonch fused also to the Gentiles.

Nely this we may further Note, That though the discovery of the Truth, and Mystery of God, was vouchsafed most endianly, and properly to the Jews, best the Ascension of Christ: yet, not so deen with them, but that something of and someans to know more of it, was all former Ages vouchsafed in some takere, (over and above the Manifestatus of God in his Works) to the Gendral or divers of them also; as might shewed, from what we find in the tiptures, and by other Writers.

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In Abraham's time, while Sheman Evings (to omit formerhings fore-rand) Sett. 4.5) His over-throw Four Kings, (Typesperhapsof the Monarchies after to succeed : Shine ing Babilon; Ellafan, some take for S Elam is Perfia; and the Nations. hind to the other Nations subject to Roman Monarchy; ) made him doubtles in those times And after theadvancement of Joseph in Egypt, all Nationsor Countries thereabout pr with a Famine, came thirher for B corn, might afford probably some op tunity for spreading some knowledg God from him, his Father and Bret then brought into and living in E but especially, and certainly, (to omit Patriarchs, Travellers into, and lojo ing in divers Lands, and Countries:) great Judgments of God-upon Egypt Pharaoh: The Miraculous Deliverand Ifrael thence; and the mighty W then done, for, and amongst them. Ip the Name of God amongst the Countr as is implyed, Exed o 10. That In thew in thee; in my power, and that my No might be declared in all the earth. it appears by Rahabs confession afterwa That they had heard of the mighty wor Good for Israel in those Countries of C on Josh 2. 10, 11. And then, his de up the red Sea, and fordan, and driving the Ganaunites formiraculously. The ing fill of the Sun and Moon, &c. Th

Pfal. 105. 13,

Mations As alterwards the 1 King ro. with Specialist of David, and the Math. 12-43of Solymen that was famous to de of the harch's to Athingia, and a Countries: and Solomon politive-action his Rapers. That the Nations Gould hear of his Name, to as ey might come, frome of them at thile the Temple yet flood, to intor God: What elle ligning those some tring & 41's Moreover, conbut comes out of a far country for amendate later they that bear of freat Name, and of the strong hand; from And so we that in all the Four Monarchies. was for known of them; and had deilings with them, that they had Name of God, and his Works; the Syrians and Allynians we find had fametimes Wars, fometimes. and Leagues : and the Miracles done de and Elisha; and the healing of Namight foread his Fame with them: find the Ten Tribes, were at length ed Caprive by the Affiriant, and plain the Cities of the Medes and other and that fome of them had the rledge and fear of God in them most probably be conceived: them enerality of them while in heir own were corrupted a yea, and the Hifto-

ry of Tobit, being one of the Ca chy Preached Jonas to Nimbel th City, and Head then of that E and by his Preaching, it was Conv and spared. And the Storm that in his running from God, and will Marriners fee, and heard of him his deliverance out of the Whales B and his Preaching to Ninevely and Repentance, could not but spread in mour of God's Name far, and no those times. Afterwards, then the pire was Translated to Babilon, God known his People, and Himfelf th them. Hezekiah's lickness, and record and the Sign given him, and the S dows going back in Abaz Dyal, was declared: infomuch, that thereupon fent Embassadors to Terusalem, to gratulate Hezekiah about it and that, Manafeth was thither carried tive, and there Repented; and no d but by those Wars with I freel, and quest got, they had some opportunit ven them of hearing of their God his Great Name, and Works: yea, two Kingdoms of Egypt and Ba and all the Kingdoms between them then Commerce with them, and o not but hear much of them, and of Name of God amongst them; as all Captivity of Febolakim, and Fecon and especially, the great Piery and dom of Daniel, and the Three Wo

1/a 38. and 39.

in B thilen, and therewish many good tor divers years living, spread the wledge and same of God amongst and the Interpretations of Neadjessars Dreins; the Deliverance the Three Worthies from the fiery mace; the turning out of Nebuchad-sear, and restoring him again, were y famous, and begat very publick and torious Proclamations of the Name of amongst, or to all Peoples, Nations, Languages that dwelt in the Earth, they should reverence, and acknow-ge him, Dan. 3 and 4. In the Persian narchy also Daniel was in great ree with Grus, and Darius. The Jews, Eq. 1. 1,2,3,4 their Caule was known to them. ws made a Decree in favour of them. re-edifying the House of the Lord. om he acknowledged to be God; The God of Hearen. Darius allo exceedvicved and favoured Daniel, and his igion was famously known to the Governours and Rulers: and both and the God whom he worshipped, s exceedingly glorifyed in his Delivece from the Lyons, when cast into ir Denn upon that account: fo as that rius also publickly Proclaimed, or Deed. That in every Nation men should ble and fear before the God of Daniel, Dan 6. 25, at hoing the Living God, and stedfast for 27.

and his Kingdome, that which should the bedestroyed, &c. And after Daniel, a, and Nehemiah, Mordecai, and Esther. PI WCTC

were of great Note, and well known the Persion Court, and Empire, in sever Kings Reigns. And God got himlelf. Name, and discovered himself glorious by his prospering, and helping them, an appearing miraculously for their help, an for the Confusion of their Enemies: the Books of Exra, Nebemiah, and Eth the Jews, the Worthippers of God, we scattered up and down, and seated among the Nations, and Profeshing God's Re gion; both in the Imperial City of Sa and in all the many Provinces of the large Empire: as is clear in that of Hama where he informes the King of them That they were scattered abroad, dispersed among the People in all it Provinces of his Kingdom, and the Laws divers from all People, &c. Ar commandment was given to the Jan in every Province, to stand upon the own Defence: and to the Rulers at Lieutenants in the Provinces to All them; and doubtless, that great Delh rance did mightily fame them, and th Religion: yea, it's expressly Noted, Thereupon many of the People of Land became Tews. And those Diffe fions of the Jews continued to, and the days of the Grecian, or Macedon Monarchy too; to the beginning of whi the Records in Nebemiah teach, or rimes immediately preceding it; for m tion is made, Neh. 12, 22. of the Pri

Eft. 3. 8.

Eft. 8. 17.

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25, 33

were, to the Reign of Darius the libdued by Alexander: for Jaddua, d Toddna was High Priests in the time Alexander the Great,) is there mennhis People, and Truth, in that Mochy; may be in part feen, in what fohe Records. Of God's appearing in ition to Alexander, in the form, or it of the High-Priest of the Jews; his acknowledging it, and doing Hoe to the High Priest, upon the fight alm, when he went in his Priefly Hato meet him, and his Army Marching linft them, with a purpole to have De-tyed them; his publick owning of om, and relating his Vision, and the munities given to the Jems thereupon, ald not buildive advantage of inquiring their Religion, and of being instructed the Knowledge of God, worthipped hem: yea, we may find in the Histoof Josephus, Polybius and others, at the few were not onely dispersed t and there in the Countries, but also ed in their Wars. And in the Reign Prolonty Philadelphus, their Law, or two later propers. Translated into the Language, and deposited in his sty's which was a great advantage he dispersing the Knowledge of God, his Word amongst the Nations at should I speak of the many, and marvelcus

36, 37.

matyclous Victories, and great he Streights afforded to them in the Religion, even to Sufferings and D in the times of Antiochus, Epiphanes. Prolomy, Philopaftor and others, Reco both in the Books of the Maccabeer. alluded to, in Heb. 11. Did they not in brightly sparkle forth the Knowled God, and notifie him, and his Truth felled by them, amongst, and unto Monarchy, the Jews were foon known to them, fending to them, and count League with them, as in the Book of Macchabees is also mentioned. They Wass also with Pompey, who took City Jerusalem, their Kings, Herod, A bulus, and others, held their Kingd of them: and the Jews and Romans much converse upon many occasions, had their Synagognes dispersed up down throughout their Dominions. der that Monarchy was Christ born, liv and wrought his Miracles; fuffered, d role, ascended, sent abroad his Disc into all Nations: yea, and befide going abroad. Pilate is faid, to have tified Tiberius, of the Acts of Christ his Famous Miracles; and that Til moved it to the Senate, to receive for a god: as Tertullian in his 49 for the Christians, Chap. 5: and 21. re And the Jews having Synagogues allothere were Profesyres and fearers of

featured up and down the World as arly implyed; both by what is re-90b. 12. 20. ed of the Greeks, that coming to Wordefited to fee Jelus; and more plainby what is faid Att. 2. Of Jews depout Dr. Hamma our of every Nation under Heaven, on the places iding at Jerufalem at the feast of Pente- Ad. 2. 5,9,10, Parthians, Medes, Etamites or Per- 11 s, dwellers in Mesopotamia, Judes, Capdocia, Pentus, Afia; Phrygra, Pamphi-Egypt, and the parts about Lybid, a-Cyrene, and trangers of Rome, Jews d Profelytes, Cretes and Arabians. And 18. 13. 21. it's faid that Mofes of old ne hath in every City them that Preach As. 10.1,2. m, being read in the Synagogues every 11. 19, 20. 6 bbath day; whence also so frequent 18.5. 14 50. ention of the Jews, and of devour Men 6 14.1.6 16 d Women, worthippers and fearers of 12, 13, 14. 6 where the Apostle went in his Tra- 18.2,4,7,8,12, s to Preach the Gospel found by 19. 6 19. 8. before his Preaching to them. So 6 28.17,62 e it appears that in all Ages many of Gentiles too had some rumors of the od of Israel, and opportunities given m to enquire after, and acquaint themes with his Word, Oracles and Wor-To which we might add ("if we ill give credit therero) what is recorded. the Sybils and their Propheties, men- welft allo be ned both by the ancient Christians, and Civitat. Dei, fore them by Heathers, as by Varre, 40. 18. cap.23. Wirgil Ant. Gelline Amongst Christians of the first Ages Juliu Mar-

mentions his fight of one of their places

To fay nothing of Hydaspes, Trismegastus, Orpheus and others mention-oned in Lactantius and Euser bius his Prapar, Evangel.

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of Relidence in his Exhor Gentiles ; and Lattentin is viery le reciting divers of their Venies, in they speak very distinctly or the Uni Oneness of God, vanity of Idole coming of the Son of God, his Birth Virgin, his taking away Sin and e evil thing, the Destruction of Rune. Refurrection of the Dead, and the Judgment, &c. which whole of may, if they can Read him, fee mor in the Works or Writings of Lather especially in his Fourth and Sev Books. And indeed the fulnels and nels of the Testimony given to Chi them (as his being the Son of God, and his Healing, and working Miracles b Word, his Sufferings and Death and furrection, and the like) hath caused ny to suspect their Verses to have h framed by fome Primitive Christian of a Pious Fraud, as they call it, to d in the Heathens more to Christ, w to me feems an uncharitable though those first Christians, abundantly for to by way of confutation, by the R rend Biftop Montague in his Adsand numents . I should rather fay with As Quifquis Alientgena, &c: If any Stra that is not descended of linacl, nor rece by that People in the Canon of the Scriptures, a in read to bank Prophefied thing of Christ, be may be cited by we and above, not because where is need him if he were not mentioned, but her

De Cruit. Dei,

[25]

filly believed that there were also er Nations some Men to whom this ery was revealed, and that shey were whether they therefelves were partakers be same Grace they spake of, or were d of it or were taught it by evil Angels, as mon they did profess Christ when he was fent, whom the Jews acknowledged not; do I think that the Jews durft deny that pertained to God besides the Ifraelites ce the sime that Elau being rejected Urael to propagate and encreuse in the World. dred there was no other people called the ore mere certain Men, Citizens of the eavenly Countrey, and pertaining to the me Ifraelites, not by an Earthy but a Heaby Society in other Nations, also they mnot deny as in the Holy man Job, Ge. main it is that the Sybils were made ntion of as Prophetelles of great note mongst the Gentiles, and their Writings ught for, and laid up at Rome by the te before the time of Christ's birth: he we read in Virgil as uttered by Cumaan Sybil, though applied him to Augustus Cefar and his times ours of what might be faid of them cerning Christ, and can be applied to he but him, for therein is mention de of Purging away our Sins, bringin Peace and Prosperity, renewing World into its Golden or Paradile te. And the Acroficks mentioned

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in Authr, are to the fame purpole. initial Letters thereof composing this tence, Jefus Christ the Son of God the viour, and why might not the Lord veal something of Christ to them, fuffer them to utter it, as well as to laam, who though a falle Propher. prophelied of Christ as is to be seen M 24. 17. But enough is faid before to f the ricle of this Section wir. That i Ages, and in the times of every of four Monarchies of the World, I Beams at least of the Revelation of and his Truth, as by Words and On have thined forth to, and amongst Gentiles, fo as they have had fome portunities and advantages of hearing them, and feeking the knowledge of by them.

The Summ and Conclusion of a Chapter is, That though the Truth of Conclusion in it self practicable to men, be but of and the same; yet the Revelations, Manistations, and Dilpensations of it have be very divers and different; some Personave had nothing of it as to their knowledge and perception knowable to us. Infants dying in Infancy; some have some some darker significations of some have some soft of God, as many of the Heather than the layer also had some rumour of the words of God revealed to, and in Charches, and opportunities to seek it.

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A know it as there revealed, as many the Genriles in all Ages; Some have d it more directly in the words of it ven to them, to lome more immedily for themselves and others, to some are mediately by others onely, as in Agesamongft the lews till after Chrift's though in some Ages more and in others more plainly; yea, d amongst the Churches of God and holy Men themselves, there is and th been as we have noted diversity of ifpensations and Administrations. And is a certain Rule, that as the Lord being od and upright reaches Sinners the way they might Feat him; so he more PAL ze estally and in further dispensations of Truth teaches those that Fear him ws them his secret, and makes known them his Covenant, opens to them the offeries of his Kingdom, pouring our holy Spirit upon them. And this apis clearly as touching the Revelation Dispensation of the knowledge of the uth in the more direct and fubitanways of revealing it; befides which may observe that there were in several es certain appendages to the Revelaof it by Word or Oracle, in and amest his Churches, though to as in the w and fight of the World, in which o we may observe great diversity, as we all, God-willing, shew in the following apter. Towns Called to Cara A Leave

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### CHAP. VIL

Of the variety of the Dispensations the knowledge of God and the frain respect of certain added Appedages to his Word in Ordinances of Miracles in Sundry Ages,

## undition SECT.

That God diddiversly in sundry Ages, and Men of, and confirm them in his Traiby his Ordinances and Miracles; a therein what he the Ordinances of Miracles here to be treated of.

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A Comment

That there were over and besides the General Works of God, and the distinct Revelation of Christ, by the Words and Oracles of God, other additional means by which he furthered the knowledge of himself and of his god will to men amongst them, partly be wisible Acts and Rites enjoyeed to Me to observe and practice in their worsh of him (and accordingly either more purely according to appointment, or more cornerly in swerving from his appointment, practiced by Men in the several Ages) to instruct them in, an

them to his Truth otherwise rev el ro them, and thele we call Ordies, and partly by winble Works of and confirm the Truth revealed, hewe call Miracles ; the Scriptures. every where do restifie; which bethey sere added to the Words and God aforefaid, we do not diffinct way of discovery of the but rather Appendages to that of discovery of it by Words and les, tending to confirm it to, and preie with thom; which though fomeof them have occasionally been mend before, yet because they require elerve a more full confideration, we here freak to more distinctly, and sbriefly and fuccinctly as with confift be noted, that it may be first sta-What Ordinances and Miracles we to speak of; that I do not speak of in the largest extent that those ds will reach to; as to fay, I do not Ordinances mean all Rites and Ads Vorship practifed by any People, for were many Heathenith Rites inftiby evil men, at the motion and of unclean and wicked Spirits, fuch heir Plays and Interludes, their strewof Beds, and Purifications of their S, Sacrifices to Infernal Spirits, their flable and abominable Rites of Bac-Ceres; and others, which can no

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36. 32 a. 31.35,36. G 33. 25.

Heb. 9. 27.

Ept. 5. 30, 31.

Ifa 25.16, 7.

way be within the complete of have to speak of, those being Ord of Satan and not of God's neith intends for shall I speak to all d called wor were God's Ordinance we read of the Ordinances of H as for the rifing and ferting of the time and Harvell, Arthurm and Pl e. which belong to the works of before spoken of. Yea, and Death Ordinance of God in a large fente, it is appointed for men to die ; but I not to be practifed, but submitted to luffered by us. So Marriage too Ordinance of God, and so was the bash, and the Tree of Life in Paradi fore the fall. And indeed Marriag cially the forming of the Woman of the Man, and bringing her to him at first ) hath in it a very great and ap femblance of the conjunction and con nion of the two natures of God and in Christ, and of Christ and his Chur and lo gives fit occasion of minding Christ's great love in descending to a Wife amongst men (as Jacob of old Manh. 22.1,4 went down into Syria, and for a Rept Sheep ) both in his raking into on with himself the nature of Man cl fing and wedding it, as it were to eternal word; at the wedding who God also made a Feast, the Feasto things full of Marrow made for all ple, and let forth to us in the Gold

dir and confequent of that Royal of our nature with God, confumin the Alcention of Christ into ien, when the new married Bride. were, was taken home to his Fathers and adorned and glorified with all lajefty and Royalty of Heaven; elicates of which Feast are pardon is, Peace with, and liberry to God hrift, and welcome through him, ched to us in the Gospel; As also in eking for himself and by the Gospel its Ordinances, and by his Spirit with espousing men in their particular fons and Spirits, and so the Church the company of persons so espoused simfelf. The Matriage of whom with off God-man, is to be confurmated ecomplifhed at the coming of Christ in, and Refurrection of the just when shall be made partakers of the Glory Christ, and be as a new married Wife gener brought home to Christ and In Christ, and be cloathed with his jefty and Glory, and be fed and fad for ever with his bleffed prefence, the confolation thereof, But though Ordinance of Marriage aptly minds f, and leads us to confider and press the further understanding and enjoycosthele things; yet it being at first limed in Paradile before the promile christ, and as now continued through rift, it being a civil Ordinancee, or an dinance pertaining to the things of this life:

life: I de nor take it hore into et ration, but only those Ordinances of which more directly were appointed and pertain to the Religious Work him. Out of which too I exclude a the Sabbath, and that of the Tree o (if it might be to called ) as infli and given in Paradile before the fall gaufe before the promise of Christ, fuch as should have been, had man n fallen, nor Christ been lent forth for That of that Tree of Life, being now fo expired and gone, together with integrity and innocency, in which ( made man. The Sabbath, as fince newed, through Christ, or by him tinued, we shall in fit place take i consideration. And so only these O nances which pertain to his worthin. were fince the fall injoyned by him to observed, are those we shall speak to

Again, by Miracles I mean not all monthrous or unufual providences, things that have happened in the work for there have been, not only through Gods Providence many miscarriages, it were of nature, but also through permission and sufferance, many greand stupendious things wrought by and stupendious things wrought by and severe judgements; for confirmathe minds of Idolaters (through Gods and severe judgements;) in their implementation they (having rejected the light his truth) had given themselves up Such as the going or removing of certains.

which Aness is faid to have or from Zray and Afcanius, to have d from Davinium to Alba, from cries that they were twice of themwithout any visible appearing hand man to carry them. Such also was in Tarquinius Priseus his time, that e in two with a Ralor, and that one he Veltal Virgins, suspected for untiry, to clear her felf, carryed water n Tyber in a Scive, and the like men-ned by Lyoy, and out of him by Au-line de Civit. Dei, lib. 10. gap. 16. ch were all doubtless wrought by Diolical power. As Magicians and Witches Math. 24. 14 y be found by their help to do force 2 Theff. 2:9,20 h lying wonders, to further their dea Et. 1. 12. is upon men; as it was also foretold our Saviour and his Apollies, that Anhrift should do such things for hardg his followers, that they might be pleasure in unrighteousness. Bin 1 speak only of those far greater, cerer and more glorious Miracles ought of God, for the confirmation of truth of his Doctrine. And first I

begin with his Ordinances.

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d months sect.

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That Christ was, and in the foundary all Ordinances appointed to fullent of for his Worship of Gods, and that of his and the grace in him, are the second

mainly witheffed to by them

ever of bist

The fay this in general of all Ordinances of God, which he given to man fince his fall, that C was, and is both the foundation of the and the matter chiefly lignified an forth in, and by them, they stood, trand upon Christ, and all look and towards, of unto Christ, like the Control of pld that stood upon the M Seat, and looked toward it; figurin Angels occoping down into that myfictic figured by is. Those Ord ces mentioned above, as given in diffe before the fall, might be form femblance too of Christ, either as he the word, and should have been the elle as he was in the Divine foreknow of God to come in the flesh for man: but certainly they were not four fuffer for us, man as then not having far Nor were they therefore ordained of to mind us of him, and stir us up to and wait for him, but they were appoi to other ends and uses: as the Sabbat mans reft from his labours, and to n him of Gods refting therein from all

2. Pet. 1. 12.

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a and reggive him a spore developed single to contemp at the truth and sol-God in and to mind him although the bladed relishe should attain in obestion. The cree of the was for preng the life of man, immortal and free Discass and the warrant for the fort, lociety and multiplacation of hind. But the Ordinances given to fallen mankind, infunyed as exterimparis for lor ways of our approachto God, and entring, or holding com-nion with him, soult needs land up-Christ, either helt as promited, or elle ons actually come in the flesh; for we dinoche in Covenant, or have Comnion with God having finned, and petherefore fentenged to death, accurand banished from his presence, ebrough a Mediator, and therefore eys appointed for us thereunto, must is have dependance on him, and fo h wirnels of and lead us mahim. If n had stood in his innocency, doubthe should have worshipped God, and mot only inwardly in his heart, but outwardly in bodily actions a but those should have been more simple, duch as in which the Power, Wifn, Goodness of God his Makers, should to been asknowledged and his blef-to fought, as in Prayings of him, aulgivings. Invocations, &p. in which one might have been in the power of d, and his Word, and Spirit, the immediate Offerer and Priest himself, should not have had need of a Media but being fallen, the case was, and is tered. How no access or acceptance by another; a person holy and harm in himself, and that makes, or hath me peace and attonement for us, and he thereby power and authority to preson suits and services, and to be our Ritteoulness; and therefore also it was go and mere, that we should in all Or nances have thereof some apr fignish.

on and remembrance.

Verily the promiles of Christ, as the of the woman to bruile the head of Serpent 4 and as the Seed of Abraba bring in bleffing to all the Nations Families of the Earth ( or rather C as fo promised) was the ground foundation of thole Ordinances, appe ed in those first Ages before his comi And the exhibition and actual appeara of him, the ground and balis of thole have fince: to as all stand upon his coming and the things accomplis therein by him; and withers to him. to his faid coming only different cording to the different times and dil facions of the knowledge of his com those that were before his coming, re fented him as then yet to come, and one that should in his coming a attonement for us by his blood therefore had formething in them gen ty of blood-fledding: but those fines

him as one already come, and saligues already fulficions fatigaforms and therefore are without d shedding was lignifying chaothere is ling of that mature further needful to one for us. bur only to partake of benefits of what is already done, and to Godsherein. They were none of appointed to us, upon the accounts ny goodness of oursefound in us for by usy nor to ligatic or fer forth our righteenines or goodneing hay fain pointing to or withelling of Christ, all restifie of us, and against also that we sinners and condemned citrature releives and lo altogether withour gdi or worth, that there is not help t felves for use all our righteen heir goodnets too weak and worthless the set us: yea our fall and milety fo and our safe lo desperate, that all treatures in Heaven and Earth too, too weak and worthless to releive to as that it was needlary that the God mould some and fuffer for the become our Right bulness to at all the Ordinances have Christ tir foundation 6 Christ, I say, ras to or already come in the Fieth ) is first thing preached to men, when and of their fin, as the ground and mion of their hope, and by confe-Quence

quence the ground of all their work the future before any Ordinance for Worthspayas montioned to them as as allowedulually find some school mile or performance of the Promil ceeding the injunction of any new C nance of Worthip: year this fuff is firmed too by the lecond visa. That all wienes to Christ and the grace of in him. Which appears in the very of the River and Acha of Worthing red in themprintimately presching faith and shiftings and the free grace of its Charles ward blim for his reflate and recovery again, and leading in and abide in the faith and exped thoroughly inavoids be feet, if we abrithly involution by induction the year our fall and milery fo and surgefold Bore, that all

Of the Ordinalices appliented before the sand finft of Beerifices is therein at Godinal Clock thing man, but phobibility realing of the fide of the following foreign before the Law, vin salden the Godinal revealed total mensor and its line.

SAcrifice is the molla Andieur and Religious Alt or influención, in winen did appreach to God and wo him that we read of I do not fay it the flut vilible Act wherein God miles usen of his fin and fall, automities that the flut of his fin and fall, automities that the flut of his fin and fall, automities that

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Suprovided for him to for a conscisso ous cloathing Adam; and Fan with ns of Beathamight no contrate mich em, and usin them, his note of us ugh the promiled Seed, to provide for fournow hall and monar bodies, no for food but Raimanuallo to the arbitratic inconsteniences of the heat mildir ta which our bodica bodorne k and frail, and mencel one of have are complete and rendered the frame or Nakedbele distribution that be ought in us i and that we might be institute to actinousledgibien the Protococcy of us the Repositional Givernot hour Bays malfo, for which he avould base us. trying his providence; depend upon is buralling might below mind them, us in thesis, both of their in and talk recipies bodies should now stand in biological actions of the second states above nioned) case to of their defector death, of the sway notes by subit it manifull incurred with presented ly inchesight of God of fice the death thole: Bealts (ottobably flaint too by y of Sacrifice can Gods appointment; we find you the carrier of tolk allowefore the Floods) might at onte both that it routh be through the death of from fro school what they ball have heir cloathing and combined in Gods with hims and enjoy all their mercies

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cies and good things from him : and a confideration in their closthing. t once both tend to keep them los their own tryes ( contrary to that in Apparel that Satan and fin hath filled the world with glorying in badges of our fin and fhame, and no that into wantonness that should ke lowly; in mindfulness of our fall and of Innocentie pland also raise up hears to the promise Seed, and the hope in through the promise Seed, and the of Gods carried them through him.

1 149 3 Sacrifice was the first Religion. Rite and warrof Worthip that we inflimed foe, and practifed by men we read for of any external act of a fhip performed by men will we rea the Sacrifice of Gain and Abel, Gen. morthar they were the first Sarrifice were offered, because the full mentioned doublest they had been accustomed downard Eve, and wheever else was to them, and grown up with them world'as trappears many were belon time) before that fell out that is the lated, so Sacrifice unto Gody but Sacrificings are mentioned by octafio because occasions of what followed in upon. And that they also were app ed of God to Sacrifice, may appear in that Abel is faid by faith to have of up a more acceptable Sacrifice than o But had not Sacrifice been before appr ed of God, and the grounds thereof 13:4

led Mellab, and the grace of God mankind in, and by him, and Gods ious mind concerning men, through been before revealed, what ground d Abel have had of faith to offer in? d or in imitation of Cam only have accepted of God, who requires us according to his appointing, in maiof his Worthip riperially, and not ording to our own imaginations. Both traith then, and Godsacceptance, imthat it was inflinted to be an outward man profession and exercise of faith; dieving acknowledgement of Gods dness to man in, and by the promi-Seed, and in expediation of hiefling ough him. Yes, and that God also dimed Sacrifices, as well as approved when rightly done, may be gather, from his after appointing North, to preubilesthe diffinction of Cleap and Unn, had reference to Sacrificing first we find norther God gave men liberry we faid before ) to ear of them till afthe flood, though possibly is might be wife: however that appears one end this hidding West prefer to them by fese, that he might Sacrifice of them to Gen. 9. 1, 3
the as afterwards we read he did, and with 1. 39. God finelled a fiveer favour of reft ing God himself after restrictes, that he 8. 20, 22. e nad

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Pbl.40.7,8,10 er 50. 8, 9, 10, 11, 12, 13, 14 Heb. 10, 2,34

had no pleasund in Burne Offerin Sacrifices; the blood of Goats or th God wanted, or had any retreshing them for he saids them not a nor l 44. 17. 25,26, wooftipped with mens hands aswif meeded any thing, feeing he given to life and breathy and all things: nor ir because they could rake away on fatisfaction for their final year ies her fible the blood of fuch Creatures th do any fuch things but furely it w canfe he had appointed them as a m rial of his Song and as types and fi of him, and because of the faith of Sacrificer in him. As with referen the blood of Chrift, so be fled for u gave them the blood of those Cre to make anonement on the Alter for Souls, and therefore also when heal ed men the cating of fieth, he forber were appointed of God, and to fuch too, may yet further appear, boll the practice of all the Patriarchs. that when Godhad bid Abraham off his Son Mana for a But no Offering o ban laid to That, inviting when

Gen. 9. with Levit. 17.

Plat 105. 15 Lamb forda Burm Offered with provide himferen 22.8, sing of depleti might focak of the

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of the world, and being in blefingson

promitted him as believing that helb be the lamb of God to take away the

1233

the ward by Law, mose fully appeared by Moles, and as the Appeared by Moles, and as the Appeared by the factors of good things Heb. 11-10-15.5 one. Tis cross there might be decided and realons of Good appointing:

That men might altereby selenowed the him the Lord, the Authorand Gineral good things to themanwhich the by Sacrifice, as also by giving him, his Presta, the Tenta or Tubes of

Id That men might sherein joya togener in which worther and acknowledgeto the foody and to that a publick worto of third might be kept up larthe
with by which note might be infrustinto some and acknowledge him fuscels
fiely and not attribute thingero defect
actif and cate; and rafe them as their
we, for abor planting a stidler fall
and their and buildigion; but desting
the food was the stakes of all shops
time the fall shell has been man and
time the fall shell has been man and
time the fall of third postoning and
time the fall of third by fallenman;
the fall for which here consumity to be
timewiedged, and bladed by fallenman;
and, is phought Cheift, and his death
interest the magnitudent states.

ed and remembred by men ; which fully represented in the shedding the of the living Sacrifices; and in the ing them generally by fire timto God therein was both a remembrance of and of death deserved by fin, and a fore-lightlying of the Death and Sal of the Meffield, instead of men, to away mans sin, and by destoying D to be his Resurrection, and Life of from and that through him, and Death and Sacrifice, men might and had their accels to God, to wo him, and might receive favour and t ground of all their Sacrificing, in its institution, and to there was there more full teaching, by way of repre-tation, of the meaning of the forego Oracle about the promised Sees

And collects ends was it delivered or craditionally from Father to Son, to a gradified by all Nations, who retains this way of worthip till the Meffur cam and till the Preaching of him, ascome, an end theretoic as well the Gentiles the Jews had their Sacrifices, Aronemor Expiations for fin, Oct. though they ing degenerated, and gone from the of the true God, and the right way of w flipping him. Toft also the right end a manner of Sacrincing; and as they m ciplied godsto themselves, so they inve

how he should bruile the Serpents !

only and brought in new Rings and Ce

monie

de to thole deviled or supposed gods, using as their own fancies and Satan hom; which thing also in great measeld the Jews, notwithstanding that nook more peculiar care of them, we them Laws and Statues in Writing ribing to them, both to Sacrifice to elf only, and when, and where, and y kinds of Offerings, all pointing to h, and to continue till the time of firmation, by his appearing himself in away fin by the Sacrifice of Himfor us. Yet they also casting his Law and their backs, and defiring to be, do like other Nations, fell into aboable Superfitions and Idolatries; and n in their Sacrificing to God, and acding to his Rules prescribed, as to exaldorm, loft the right end and use of putting it in the place of Christ, and ing to establish a righteoulness othernis in fo doing; or conceiting that therethey should obtain and have Gods faur, and be justified and saved in, and withflanding their prophaneand wickwing; fo as that God often pronounced off them, that he obhorred and loaththem, and effected their Sacrificing Ox, no better than the killing a Man, cutting off a Dogs neck, &c. even then his also we might further note by way, that at two feveral times the Gospel

[age]

Goldel was diven douch by all Seeled by oneward Ordinance whole world universally, before wing of the law, and to there we reactifated for preferving and wi it soon and with last men. Dlamel T. Touldam and his family w by Word and Oddinance (ma cuificer) was to deliver into his Bo and they thereby to keep the pold knowledgement of infrom Father foccessively: from which Cain and h mily ifwerving, and making a Re Schiffing and by degrees the lounder of the Church 100, even the Sons of by mixing themselves with Cains ly and receiving their corruption proving Nephilins and Apollares God withe whole World became supplifrom the strue Eaith and Worthips to as that only Noah was h perfect in his Generations; and tweet them all away with the Flood. ferving only that Preacher of Right nesswith his Tamily alive to new pe

the World.

Law Bushim (even Nuch) was the reway of faith and worship again purgued to all men by Word and Sacrifolas it might have been received and mained by them successively. But the World himself, and Shem his Son live long time; yet before Abrahams timeless than sour hundred years, they have y generally turned aside from the

inecrity of worthipagain, and made lelves Gods of their own deviling, offered their sacrifices to them. Bur in great, mercy, that his Truth in Witnelles of it, and way of Worthight not be guite loft out of the ld took pitty on it, and called and choic abrabam and his Family, and gave hem both the further revelation of

8 . F 12

15, 26.

raith, with its Ordinance, and added as further promiles; so another outd Ordinance poor for witnesling and ing the same, wize the Ordinance of uncilion.

SECT. A

Circumcifion given to Abraham and his

Micumcision which was a Religious autring off the Foreskin of the Flesh, member of Generation, was the next ward Ordinance then appointed of the form. And it began to be an Ordinance of God in Abrahams time, and was not of locarly a beginning, nor of a Universal extent as the Law for Salicing, mor so universally received and clied by men; but given to, and practiced by Abrahams samily, and those were willing to joyn themselves the them. And it was given to him, only to be given to him, not be given to him, not be given to him, framily,

Gal. 2. 1

14, 16.

Family, but to be delivered by them as an Ordinance to be obles them in their generations. After Go made his promile of bleffing all N in him and his Seed; (In his Seed perion in whom the bleffing thous and in him, as he with whom the way of faith and worthin was depol 26. 11.13,14, and after he had promised tomi his Seed, both Spiritual and Carnal had promised him, not only an Far but a Heavenly Country; that it m be evident, that Christ, and the brought in by him, was the four tion of this Ordinance also. The this Ordinance had some further and ther fignifications, than that of Sacri for though the Death and Bloodhed Christ might be implied in it, in that Bloodshed men were admirred into Church of God in Abrahams Family it was given also further, as the Apo fays, as a fin and feal of the righted ties of the fairh that Abraham had, be

1. A fign in their flesh, both of Go Covenant made with Arabam and Seed, concerning the bleffing all Na ons in him, and of his owning and rak Abrahams Eamily for his Church and P ple; and so to be as a Sign or Mark the People, with whom the right Fa and Worthip was deposited, as alle Sign of the way of right believing, coming to be of Abrahams spiritual s

yet uncircumcifed. And so it was,

the transfer of rightsouthers and at way thereto? recognitions to and receiving his faith define contentity the promises de fingly deaving to him; and letting d what they thereby weren as core and location and to all flethly oritgo to be can off and caft away, loas confidence for bleffing or life to be ed therein, nor in any fieldly things ans Wildom Goodness, Righteels of their own de which hould be lee go for Chailt of the promifed har they thight by believing the mony of God concerning him, be with him, and to of the Seed of Abraafter the Soirlt, and inherit the blefare also that the way for Abraham his Seed to beger Children to God, the Wildom, or use the weapons he Flesh nor by natural and carnal tration; but by the word of God, the olicity of the faith of Christio be held by him. Nor was it only his naruseed that might come into Christ bave this bleffing, but any man; and fore he was to instruct ( and disciple) were) all that were under his power dipole, to circumcile all born in his any to be accounted of that fociety uernal Worthippers, but those that or received that their or badge of the

Coverant as more are of the spi Seed; but those that futier the spi Circumcidion in Christ to passupen a and so rejecting all feshiv glocying considence, donvorship Got in the and I fush according to his Faith of

Grines de was also and walls rather la - 2. A Scal or Confirmation of the Ri teorifies of the faith, which he had we uncircumciled a by which faith may d therein, eer in anytidity thise

-1. That Object of Faith, that T Rom. 4. 11,12, which was both all that in him and is 13, 14, 15, 16, Seed all slice Nations should be ble 17. Gal. 3. 8. and that God would give a numerous seed, especially as to his rinal Seed, that should be heirs of world (the world to come in its ren ed flato), with him; and then the Reconfined of the Faith, to taken, figure cithen, and all all the cithen, and then the Reconfined of the cithen and cithen and

The dighteenfacts of it, that it is right and trochaith, that men ough insbrace and believe, as perraining Christ, and the blefing in him for Nations, and the blefledness of his S that Seed; and their enjoyment of world to come or elle alfo.

12. The righteoufness prepared for Nations, contained in the word Biel that is the forgivenels of fins, and justification preached in that baith Doctrine even as David describe blelleines of the man to whom the

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tessed in the man, whose iniquities are in, and whose sine are covered, Rom.

by Faith is meant, that believing of Doctrine, and fo in Godo that was in Abraham before he received that nance of Circumficion, for it was of him before, that he believed ding to what was faid to him, and was accounted to him for righteouland fo the rightcoulness of his faith, aken, may either fignific the rightid truth of his fo believing, or also throus account he had with God brough, Gods justification and action of him: (but I think the former of Faith, and its Rightcoulipels, is rather by the Apostle ) So that by Ordinance was Sealed both, that that he Faith and Truth to be believed, by dever would come in to them, year by chas it might be to them declared: that therein is held forth the true cousness, and way to Righteousness Nations, vis. that in lo believing as Abraham did, according to what of God to us, and not accordo our fight and carnal reasons, we be justified with him. This was by Circumcifion : and fo that righhels should be imputed to such also, not Circumerled in the fleft, (as then was not, when his Paith diputed to him for tighteoulness) R 2

that to be might be the Father of the alfo, as Heirs with him of the pro made to him in Christs and the I too of the Circiumcifion, not bear Circumcifion did not feat its felf. own Righteoulnels, as to fay, that flould be justified, and imputed righ and to be Heirs of Abraham, and h fing in Christ for, and by being Circ cifed : but the rightcoulness of the which he had, being yet uncircum but if they walked in the steps of Paich of Abraham, which he had b he was Circumcifed, as the Apollie Rom. 4. 11, 12. This Ordinance then neffed and fealed, and the promi Christ, and of Rigreousnels and fing in him for all Nations; and the Paich was committed to, and left in Pamily of Abraham, through which bleffing might be met with, and rected and lealed the way to that ble And this Ordinance was practifed Fathers to Children by Abraham an Seed. both that of the Bond-woman that of the Free, and by the Edonite though both the Ifraelites, and the mites degenerated from the Faith fed to by it : yea and the Ifraelite's 2 generality of them, refting in the ward Circumcifion, and neglecting ed to by it : and because it was a b diffinction of them from other

for of their being. Children of the mant of God, calling themselves, and called there after the Circumcition giore the Church, in dillination from
the were called the Sous of God ) they Gen. 6. 2. up themselves by it, and despited Rom. 2. 17, ingipaungifed in the fich ; asit there the end. & 3no grace or blefling in and through 1, 2, 9, 10,44 sunderstanding the right end of it, Gods mind and meaning in it. ith reference to this Ordinance, we of a Circumcilion of Uncircumcili-Lou 26. 42 of the Heart, of Far, and of the Lips; beart is uncircumciled, while the car-2 Cor. 3. 16. Wol in the fiethly wistom and affecti- Dear. 30. 6. it oblinice and hinders its percepti- Jer. 6. 10. lo keep it off from crutting in, and age the Lord. And the taking away carnality in its aurning to the Lord Circumciling it to love the Lord. Far is Uncircumcifed while onen can-endure found Doctrine, or, to hear reproductive. And the Lip, while a accompt feeds diffinitly of, or to God Players so, or confessions of him. And taking away that carnality, or fich-frame of Spirit, that renders the word tiliye and burdensom, or charbinders a from Speaking aright and prohiably and men, is the Circumciling of the Sand Lip; and the Circumcilion of parts by the Grace and Spirit of God, exceeding necessary for us, that we

2 Tm. 4. 3.

may hear and understand, and le and levethe Lord, and his Dodrie unter them tight y and profubly: arrending unto Christ, this also met with by us. Od Dallas

This I may further add, that Ordinance, though it fealed the R oulness of Fairh, yet it also obliged observation of all such other Laws of dinances as were, or mould be all yen them of God, in their wait the promised Seed : thence though long before the Law, yet it is faid b Apolitic to oblige to keep the Law 5, 3, and therefore when the Seed to which the Law windled, and the faith of whom they were ke under a Schoolmafter, then it, wit observation of the Law ceased, fwallowed up in Christ, the end of Law for righteoutness to every one believerh. But in the mean while C as he fee good and needful, ceafed no mind them of Christ thereby and that purpole allo, to add ftill other ward Rites and Ordinances, that by ny Wimelies they might be more firmed, and kept to the faith of I from which, through their carnality to were apt to be departing. And in within four hundred years, or little after this Ordinance of Circumdition ing in Egypt, they there much core themselves from Gods true Fait Worthing learning the ways of th

1, 2,9, 10,01. Ram. 3. 25.

Lev. 25. 42.

31 . 90 .d .op .to !! 10.6, 10.

2 Time A. A.

E. M. 5.12, 39.

e di kny thi

11. 2. 25. 13

entrousling themselves with their

eland atto provoke Godio have?

Eduhan chare, as Reckel tellifics Trek, 20. 7, 8,

ejecteralled their Spiritial Whose 9, & 23. 8.

and the Ferry of their Vinginity! multiple do as God lifted and his hand eve addroyed them byet for his ce lake wrongh; them deliverance so his Name constanted to and call-ton by them; might yet have its Talde angeogete them, and might not ollured an angittene Nations as it of rofit to them that received G, and se dis with them of Yearhe greatly glo-his Name in his returning to them. ke them from the theky bonday childred fine had broughoupon then !!

that he made in landis to call the le about them. And then also re ing his Covenant made with Abrus concerning them: He adde labother mance called the Passovogs to be ob-They were to take or auchayed

for his Family, Land to 2. andy heiden Ibut It "I To B & Ruhice I (as Appendicted General 8) would

22.1.29

the Passover, and bow that Typed out and represent to his income thin leficia, mederness proficiological

Blebs or the Pallover ( of which, and of its Inflitation we read Eco. 121) thenex outward and publick Ordice appointed of God, to be observed R 4 mily

taily of Abraham and that make red upon their Deliverance can be to be Againally, or every Year ab on the lame Evenings both in brance of that their great Delig from scheauge Bondages and as a and figure cation of that he great liverance and Redempsion promi Mankind, in, and by the Bromite and openally, and popularly by th litach of Godgeo be enjoyed and the way whereby men mecha and the late of God final attitudity accept his Eternal Death, by and athungh That it was a Type of Glerit, an Death and faculties, and blens Referent thereby from Sin and Sapar, the file warrants us to believe, in factors and faculties are face. 3 Cot 5 to Chris our Befferer is fei for w. And indeed, almost every and the grate in him, and the way

They were to take every man a li for his Family, Exod. 12. 3. aprly in fying, That Lamb of God 2 which G (as Abraham (aid Gen. 22, 8.) would nut for himself, for a Burnt-off and representing his innocency, h lefnels, meeknels, profitablenels, an riels, to be a Sacrifice from its mas all in him, is Bleffing for all the framilies the Earth which each of them for accept, and fock for

2. Their Lambs wores he w The line of the line of

the Very a Male, without blenth, the acceptable of the Perion of 2-22.

In the acceptable of the acceptable of a colors, or that might be igned a of a colors. uling spirit, derhans in the ibutinos errock by him, in our behalf, and of thent sweemers and nourithmene for Past & the Company of the 199 and

. They were to take it out of the Plat 89.19.00 cof the Shice or of the Goars or Heb 4-15 to a to figuity. That Christ Abuld be 1/4 53 he with us, of the common Manne of taking that is found in good and had; a sholen out of the People, and in all us made like unto us? yea, that he ould benumbred with the Transgressors, it make his Grave with the Wicked, with the Rich in his Deaths yet thour Sin in him. 1/57/275

They were to keep it up, till the Vaf. 4. furth day after their taking it; perhaps femilie, that not till the Four thoulandth tar, or fourth rime of the World, Christ as to be Manitest, and brought forth so sideath, and Sufferings, chough fer apart creto, in the beginning thereof

Melliss must dyctor our Sins, no Re-Luk 24 26.

Mon of Sins but by his Blood-fied.

Heb 9-23.

They were so Kill it in the Evening.

a between the two Evenings to 21.21.1.61 T the declining and feeting of the Si C 2, 22. fightly. That in the End of the W or last Ages of it, he fould appear tel puragray Sin by the Sacrifice of the The whole Congregation wast her to figurate. There we all that are in the Death of Chill. It was the quity of us All, that God laid upon hand to in fome fente, he Dyed by the is, by comiton of ) us all, and lor 1.15 1/4. 53. 5, 6. 2 Cor. 5. 14, 15. 1 Th 21.23 ... 8 They were to roft the Fitch of Var. to lignific. As the great Sufferings had endured in Bopt to much more great and fiery Affictions that thould fall Christ, in his Soul and Body ye might note, That He, not onely floube killed or put to Death in the Flet but alfo, That his Soul thould be in ! for a tind, though not left there. he might as well endure the Milet from their Bodies thould have endus as what we must have endured beion the Body, Math 26 38,39 12hd27 1.25. 2 25.26 Lukura Hana grand od or a They were to fprinkle its Blood Verf. 7. on the Posts of their Doors; the up Post, and the two lide Posts of but t upon the Threshold. To fignific The should be the Propiniotory or Ref Web 10/22/29. € 12. 24 conciliation for us through haith in

which being sprinkled sporour To ofciences, should be as a defence overy about us; but must not be troit unfoot, or counted as a common thing us, and that in fuch obedience top and rinkling of it, being fanctityed thereby d would spare us; yea, bring us out m the power of Sin and Satan, and de us to be a People to himlelf, to w forth his praises.

16. It was to be eaten by every Family, Verf. 4 & fignifie, That the way for us to be de partakers of the Death and Sacriof Christ, and to live by him, and frengthned for our departure from Sin Saran, and walking after God in the ilderness of this World, is by a partior exercise of Faith in him, as Cruciforus: as Gal. 2. 20. Job. 6. 51.53.00c.

in le might not be eaten raw, or fod Verf. 9. water, but rofted; To fignific, bpers) that Christ not nakedly confidered, er as the Eternal Word; or fimply, made Flesh, and giving himself as an imple to us in his Life, or Suffering as ordinary Man, for any ways as the dom of the Flesh might represent him Christ as Orucified and therethrough ared and made a meck Sacrifice for yea, and as lifted up, and glorified by d fed upon by us 11 Cor. 2. 2. 2 Cor. 5. 5.16. Job 6 31.

12 They

o: . lvid

ren. Fr

**Fig. 6.** 95,485 **6**7. 53.54.55.

with its Legs, and the appuriculances the of: To fignific, That whole Christ given for us, and is given to us; and thing of him is to be neglected by His Deiry, his Humanity, his Walkin Words, Actions, Sufferings, all good be received, meditated, and fed upon us; all that appertained to him, as a cified for us. He is altogether delected.

berf. 10.

rg. They were to Eat it that Nignot to leave of it till the Morning in fignific. That in this World, or define of this Life, we are to live by Faith of Christ, and exercise Faith in Death there will be no need of the the Morning of the Resurrection; as it might fignific, That the Ordinary and the rest of those shadows of the lawere but to continue till the day day ed, till Christ appeared, and was De and Raised; and then no surther no of those observations.

Heb. 10. 38.

Mrf. 12.

They were to Eat it with their Lo Girt, their Shooes on their Feet, it Staves in their Hands, and in haften in Posture ready to walk, or travel out Egypt: To imply, That in minds and exercising Faith in Christ Caucht for us, we are to gird up the Loynson Minds, not to let their be seattered about upon vain things, but to see them to Christ and Heaven, the true and how by Ganzan, and conformer, or Man

it; and to have the hope Gutt's Sal-in; his Word, as a Staff for our Sup-grand to to have our Feet shod, with reparations of the Gospel of Peace at win halte to follow after Christ, our dis World from the Power and Don on of Sin, and Saran, under Christ's don, Government, and Guidance onhe Glery to which He will carry

They were to Ear it wish Unlea- onf. 84 ned Bread, and bitter Herbs; as to ent, that they could not flay till their ead was Leavened; and of the bitter Michions they there fultained: fo alfo orfignific, That we ought to keep the membrance of the Grace of God in Christ, without retaining our Corruptions, when the Corruption of our Natures, 1 cor. 5. 7,8, which we are to be putting off, and laygalide, as our old Leaven; or much es, the Leaven of Wickedness, Guile, and Malices contracted by a wilfull, or wiline Disobedience to Christ; but to walk in the Truth, and in truth, and fincerity of ove to Christ, and one another, even as he hath fincerely loved us; but yet to remember the grace of Christ, with a mind- zech to 10, 11 ollness of our own Sin, and finfullness, #zek 16. 614 mid bewailing our piercings of him, with 6 20. 43. but unkinducis; as also, with a taking form, what ever bitter Reproofs or dieving on Christ Crucified

16. No

el 12.44

id No Stranger might Ear of h Servant bought with Money, till Circ ciled the Foreiner and hired Ser might not cat of it. Which might nific, and instruct us, That as Men not be in Covenant with God, or be

1 Cor. 6. 0, 10, Erek.14.3,6,7. 20. 3

Christ, whom he hath given for a Co nant to the People, &c. but they m thereto put off their confidence in Flesh, and its Priviledges: so neither ma of can any feed apon. Christ, live by Faith of him, and enjoy his Consolation (though in Service, or Office in the Church but in, and by Suffering, that grace brought in by him to Crucific him to himself: and that none may expect free dom from the Wrath to come, that abule this grace of God, and turn it into wan tonnels, not suffering it to Circumcife their Hearts, and conform them to him; no Stranger to the grace of God, nor Mercenary Professor of in while such may be made partaker of his Confolation. 17. It was to be Eaten in one Houle

verf. 46.

Pfal. 133,

To fignifie, That God loves, and requires Unity, and agreement in Faith, and Confession in them that Communicate with, and live by the Faith of his Son; that 4.3.4.5 they should not make rents and schisms amongst themselves, and one from ano ther; but endeavour to keep the Unit of the Spirit in the bond of peace, and that out of that Unity, we cannot be pertakers of Christ.

vers. 46.

18. Not a bone thereof was to be bro

ken

Ters 3

the Sufferings, John 1986. At allowed the Sufferings, John 1986. At allowed the Sufferings of the Members of the All the Congregation were to keep terf. 47. That all that a therefore are to their spiritual Life, and seeding, in the their spiritual Life, and seeding, in the too had, nor none too high, or good the have their Life by the Faith and Rembrance of him, and his Sufferings for term.

Males must be Circumcised, and so might Eat of it: Which may surther hint, That God likes, and requires that not onely we our selves should that to Christ; but also, indeavour has in us lies, to subject and disciple all the our care and dispose; else come we to be beartily to bim, or with so good slowance, nor can expect such Blessing to bim.

Such was this Ordinance of the Pafformand the Ordinances and Rites apperaining to it; and it was the First Instituted God by Moses; and though a little between giving of the Law, yet was one those Laws given by Moses; and was onlined again afterward, Exod. 23 little 3.5.6c. And therefore may be noted an Ordinance of the Law, and was of continuance in the Church of

the festive holding with to district and the Grace promised, and union of Christ, and the way of parallely of Grace; and living by it, till the time Admit Sufferings of Christ II who the Night, in which he was becaused ving delicously earen it with his District he instructed another, bearing greans logy and Proportion with it: Of the afterward, when we shall have considered their Ordinances that interveneed Forther

## SIE CIT. 6 19 Som

Of the Subbaths, Festivals, Purificants and other Ordinances of the Lubestia and Temple.

Pallover, we find many more ven to the Jews, all Types of Christ, and Instructing to him, as the Apost le plant lays, Gell 2.17, 16. Heb to 1,2. Vennot look into them all particular I shall here together briefly mentions third of them. As

i. They had divers Sabbaths, a days of Riell appointed them; as their venth Day, or Weekly Sabbath, in Yearly Sabbath, Seventh Year Sabbath and their Seventh Seventh year, or Year Inbiles. Of which briefly.

1. The Seventh day Sabbath, was Infliented in Parachie , unless Mofes for bling by way of Proleptie, or Andrea

the Sabbath was afterward ap or that cause or reason amongst ecause God on the Seventh-day om all his Works that he had but however, as it was appointed the Eill, fo it falls not under our cration: but as it was ancw, relow Majer; for from the Creation to
we read nothing of the Objervait. But as so given, it had in it,
at too in common, with the rest
ings considerable. The matter of
twere; and the Form of it. That may be looked upon as it was, a n leperate time; and as it was, a leperate to forme peculiar vic. As a time of God's Worthip, and in it, the Number of Seven. The nin-day, as in others, the seventh-and seventh so it with those Sabhaths, figuified and appointed Christ the Pertection and Furnels of or that in the fulness of Time, many Labours and Changes h bring in the Grace promifed, as

Sec. 2. 3.

5 . 5 . 50 10 1

in the day, as in others, the reventing and seventh seventh so it with those in Sabhaths, signified and appointed Christ the Pertection and Fulnels of the; or shar in the fulnels of Time, a many Labours and Changes, he aid bring in the Grace promised; as the open Revelation, and Dispensation is yea, and as some think, the per-Rest from Milery, Labour and Toylogh in by Sin; to be brought in by in the Seventh thousand Year, (or eith-day, a thousand Years for a Day) the World; or upon the Sounding of seventh Trumper, Rev. 10.

As to its life; It, with others, was aped for Rell, (as the Word Sabath allo fignifies, fignifics. The feventh-day fabbath di

and Beatle might Reft from their Lab The Seventh year, and year of has for the Relling of the Land. they Typed our Christ, to be, a bring in the true Reft from Pabour Math. 11. 28. through the grace of his first Appear
Heb. 4-9. and to both Bodies and Sparies, is in
Ifa. 28. 12. cond Appearing; according to the our Saviour, Come to me all ye that to and are beavy laden, and I wat the reft. And there remained year Reft the People of God and to Chill is led too the Reft, wherewith the should be made to Rest. And by Apostie, Christ is said to be, the subset of the Sabbaths, Col. 2. 16.

But more particularly: The Seven

Eys Sabbath was appointed to be as between the Lord, and the Childre Israel, for ever: That it is the Lord doth Sanctifie them: 25 Exad 21, 17, And so it might fighthe and b ign, that in, and by ceating from all Workings and Labours, to get Life Righteoninels, to, and by our lelves, in attending to Christ, and God in Ch to God would lanctify us according to To him that worketh not, but believe on him that justifieth the Ungodly, Faith is imputed to him-for Right ness: And Santified (lays Christ) by that is in me. And Christ is made us of God, Sanctification? as if he in

Rom. 4. 5. Att. 26. 18. I Gor. 1. 30

he withouth I imjoyn you, as a pen-Covening, to agains do you, land a you, That you are not your own frent our familiated by synth own s and tahons, but by mein Chrid, refling place, in a quiet iceating from how Thoughes and Words; and this; inchrolling and and upon Christ, the besting to me dia 18.13.

The Anouat or Yearly Sabbath I Levit. 16. 31. electron Months in which belides acting from their labours, they not les tham to attit their Souls and land the High Phieft was by Sacriwith the chlaud of the Sacrifice to he Beoble and to lay their Sinsupon Gonnoibenarried by him into a place !! The most lively and clear cost Christiche great High Priest, and Concerne made by hunder all men is own bloud and hifferings, first crid by him, and then in the vertues of n diesentablesore the Father in Hea-n for the talking away our Sins there, it to mercy might be extended by him Both the Bullock for a Sin-offerfor stores, and the Goats for the Peo-ignified Christ bearing and luftering the finsiof these that are Pricheto God, Mixed of God, our Sins, and for the solid, of the People, even of the whole old, a Johnson that Mas S 2 flain

flain a Type of him dying for all and bearing their Sins in his own twas fent away, having the Sins of Congregation confessed upon him ther Type of Christ removing and ling away our Sins by the vertues of

\$ 22. 27.26s

Levit 16. 25.

fo as not to impute to them on them upon them : Yet lo as if an refled not on that days and afflich 2 Cor. 5. 19,21. his Soul, he was out of store his P deprived of the benefit of that Atonement or Expiation has figni

Lev. 23.29,30 that the way for men to enjoy the of the general Atonement of Pure

All. 10.43. & Sins made by Christ, is to own and 13. 38,39,40- tels their Sins and be afficied for 1. Joh. 1. 8, 9: in the fense and acknowledges them, and to reft upon and beli

him, otherwise they must perif deed there was in this (as in Types) many differences between Type and the Truth by reason of a perfection of the Types, and perfect the Truthing to be reached fully b here the day the Priefly the Sacrifice here the High Prieft first offered own fins and then for the Sins People Bur Christ had he Sins pro

Heb. 7. 26, 27 or did no fin, neither was guile for bis month; He was holy; barmles. defiled ) faparated from funers must

the Heavens. Who nied d not to do. e Priests did. daily to offer fire for fins, and then for the fins of the But this ( the huthersholl, the for the Sins of the People) he did e; or what fins might in any fence ed his, as imputed to him and d by him, and so undertaken to be dot, and removed (as the fin of and all as in him, and what nay and necessarily springs up therefor which, he in the first place, of properly undertook, to ranfom from the judgment due to them; or he fins of his Members, as fuch that are by him as parts of himfelf, the Believers ) for thele, and for fins of tople (fins of another nature comwillingly by Men in their own is against the Grace and goodness of extended to them through him; ther the fimilitude of Adam's transon) that he might obtain power to ve them also, for all these he did nom. 5. 18. Offering, he hath both obtained a of that first Judgment, in which flood condemned, fo as no man shall therein; and he hath obtained poforgive thole other offences after militude of Adam's transgration upneir confethon of and turning cm | Lea, he hath for ever peranethed ones, provided them pargation, lo as there needs

no more Secrifice for fin to their per faving: Yea, to perfect was that his Offering, that there-through he I obtained eternal redemption, power forgiving fins, and feeting free from and Death for ever; and therefore flat not to offer any more, but is gone Heaven it felt, there to appear in the sence of God for us; and having were sprinkled his Bloud upon the Mo leat (appearing in Heaven as a La that was flain ) he is fee down on t Right hand of God, expecting till all Foes be made his footfool, Heb.b. 10, 12, 25, 20. and 10. 10, 11, 12, 13 Indeed if any man refuse now in the of Grace and Atonement to own him the Sinner, and fall down before God feek and accept his pardon in Christ. goes without its benefit, and is cut from the Congregation, for which the Aronement was made. This in belongs to the Ordinance of Sacrino yet as appropriated to fucit a pecu day, and joyned with this appo ment of reft, I think it falls fitly to spoken to amongst the Sabbathsen over them.

Rev. 5. 6.

3. Their Seventh year Sabbath appointed for reft to the Land, and release and liberty to Servants and Bomen as it were a year of reft. To it Ty

men as it were a year of reft. fo it I's

Levit 25-3 Avour the Rest and release from Labour

5.6

End 21.2,35 fore. But as it was a year of Recheate

Services.

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fo it Typed out the Liberty ought in by Christ from Sin, Saand the Pædagogy of the Law, and offered in reaching of the Gospel, and to be ed by the Spirit of God in the behereof? But as there, he that accepit, had and enjoyed it; but he laid, Nay, he loved his old Mafter and lo would not go out from he was to be brought to the door, his Mafter was to bore his Ear e him for ever: So here, he that emed time and day of Salvation, he le set free; but he that refusing it is the service of Sin, Saran, and Mo-law above it, shall be given over to and perish in his corruptions and lesondage.

The like was Typified, but more in the great Sabbatical Year, of the lubile, when on the day of Acmenithe Trumpet of the lubile was counded through all the Land, and were to proclaim liberty through all and to all the inhabitants thereof, and ty man was no return to his possession, every man to his family, Lev. 25.8,0, 11,0% for therein was prefigured.

The general Release of Men from , and in Alan they were told, and by the last one of the post of the p

M.dt. 1, 2.

Ma.61. 1, 2.

bondaged, many ofthem) procure the Sacrifice of Christ and the Ar ment thereby made, and proclaim the Gospel; which like the Jubilee Tr per, being founded, proclaims the ar table year of the Lord, the day of vengeance of our God (even the y ance executed upon Christ, or upon enemies by Christ) to comfort all mourn; Bleffed are the people that (mind, own, and lo take hold of prove) that joyfull found, they shall in the light of God's countenance. &C 80. 15, 16.

2. The general actual Release of from under the first Death and Jud to be presented before the Tribun of Christ to be judged ancw. full and total release of all the I God, that have here believed in from all their terrours, full time thraldoms to Sin and Death, in quiet and full possession of all the dom and Glory promised, and th be effected at the great Day of the I When the Lard Jesus half descend from heaven with the wice of a True and of the the Arch-Angel of God; the seventh Angel Soundary the more

God, Stall be fulfilled, 1 Thef. 4. 10 hegeneral rethinged ABS 2. 20, 21.0 Rom.8. 19, 20, JOKED of by the Prop 11, 22.

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Glory of the Sons of God, at the offer day of Christ's appearing: all the are fignissized to be the effects of the thing Sacrifice of Christ, in that that the Trumpet was to be founded, and find Liberty, Release, and Restriction of Christians of Expiation concentration.

From Con 82

M. 25. 6.

1 .4 .60

Se 35 483

STATISTICS

persineu

They had also divers Fealts appointmen Monthly and Yearly .. as

They had (Monthly ) New Moons, the appear to have been Pethyals, m. 20. 5. times appointed for Sacrigand gladnels, and for the blowing rumpets over their Sacrifices, Numb. to Plat 81. 1, 2, 3. Typifying the reough his vertuous Sacrifice; He that is thrift is a new creature, old things are ed away, behold, all things are bee new; as also the Reformation and age of Worship to be brought in by in the faith of which they were to their Trumpets, and fing aloud to with Thanksgiving, thereby also fing the joy and gladnels, the renovamade by Christ, should bring in 40. 1, 2, 3, 4 Rev. 14. 1, 2, 3. Heb. Feat of Paffover, First-fruits, and macles; in which belides the Relis were also Sabbaths, some days be-ng to them.) and the adundance of ten them to be offered twinterse-

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Frou 9. 12. 3, 4, 5, 6. 34atth. 22. 12, 3,4 1/a. 25. 6. 7ob. 4. 14. 6 6. 35, 48, 51,

pertained to the Ordinance of Sacrif they did folemnly appear and feat t the Lord, rejoycing in the abundar his goodness, and in the remembrar the great things he had done los t providing for, and feating their Brethren allo with them, Neh. 8, 10 Exod. 23. 14, 15, 16. Levit. 23. which general led them to behold by Faith abundance of the Grace to be proce and brought in by Christ, the Fea Fat things full of Marrow, to be m in Christ for all People. For Chri himself the Feast or matter of its wholoever eateth thall find fatisfaction to as not to hunger after other dain and whole drinks of, shall not thirst ever after other Waters; Yea, might mind them of the great joy and light to be brought in by his Incarnat or making his Tabernacle amongst us fufferings for us, and pouring dow his Spirit upon us; but more fully a harvest and full income of all the profes, when the Tabernacle of God he with men for ever, Rev. 24,4 that thele allo had their foundation Christ and poined at Christ to come

3. Belides which, they had allo of Orginances yet under the Tabernacle Lemple, and persaning thereto, purpose Christian which they were exercise themselves till his actual as

Levit. 12. 69 13. 6 14. [ 267 ]

cleanings from ancleannels, as if Heb.9.12,13, Leprolies, &c., all Typing out the 14. Some of Christ, especially that, Num. of the ashes of the red Hener, is most ificant: For there God appointed that Heyer should be burnt, and the of ir preferved and laid up in a clean e, and then to be mixed with clean arer, and by a clean Perion, with the cleanfing of him, ec. which Waand way of Purification was prepared all the Congregation; yet fo as bethat in in his unclearmels, and to be cut from the Congregation, verf. 9. 20, an evident Type and instruction, that and by Christ his lufferings and Saice, there is provided for men geneya way of cleaning their Confciences Spirits from fin, both guilt and filth much concerning him, as given forth pin in his Spirit in the opening and being to mind his Death and Sufferfor us, and the love therein refilled us; there, through men may find ning from all, their uncleanedes of h and Spirit. But he that will retain things, or feek forme other way of will not obey the Gornel to be purificately thall be our off from part or ic On Child and was his Congregation

on, Heb. 0 13,14,6 10,22,20 6 12

25. Job. 13.8.

4. Yea, and to add no more, th ry Tabernacle and Temple thems the places appointed for the Worl God, as for offering Sacrifices and ing Incente ( which burning of Inc was also a Type of Christ's Medicari way of Interceifion ) were clearly of Christ, as the Spiritual place of Worship, and of the Church in U. with him; for he is the Place or Per where God hath placed all his fuln the fulness of the God-head dwells B ly in him; he is both the Altar of Bur offering, and Burnt offering it lelf; Soul being made an Offering for our and upon him are all our Offerings to laid; He is the door into the Houle God, the way by which we may c into the Holy place, to have fellow with him and his people; yea the into the holy of Holies; yea, the Mo Sea, and Laver for the Priets and Sac fices to be wall'd in, Typified him Sacrificer and Cleanfer of us and our O rings, the Golden Candlest, and ble of Shew-bread, figured him the li and food of the Soul. The Altar of cente thewed him to be the perfume out Prayers and Services, as he appropriet within the Vail even in Hea

where also he is the Propinatory, or

covering our line, mediates

Gol 1.19.6

Ha, \$3.10.6 \$6. 7. Heb. 17,19,13.

Feb. 10. 9.

Malnenic and obtains a keeping of Coment and Mercy with all that Worthip in and by him, presenting them acin the Holy of Holies with the mes of the Tribes of Ifrael upon his ulders, bearing and prefenting them and God for every the house of Prayer all people, He 56.7. and the looking vand the Temple of old in their Prayers, their praying in its instructed them to ook to Christ in all their services, as also heir orders of Porters, Singers, &c. Tyed out the Spiritual Worthip and Worippers of God in Christ, who is, as is id, both the door to be opened, and propen, or that in and by the Gospel duddie Yeals he also, he is great con-keeper, that hath the Keys of Dethat opens and no man thus, and sand no man opens, the matter and ound of allout Songs and Praifes, and engreat Master of the Musick runing cheart by his word and Spirit put thereto fo as they may make melody unto dy but of most of these things we spake or a during bove: Christ then was the end and round of all these Ordinances in which People were so exercise themselves till personal appearance, and offering up sacceptable Sacrifice, when he swalwed them all-up in himself; being the flance of those many shadows which vanished at his appearing, when he

propounded himself do the Capital as else truth of a ll, and the Span of in which more Corl, withour these deals, well be wonlyinged by as. Il yer he hath also appointed us forme enteward Ordinances of War hop, Herve mand amongst purseives and things wards as : Of which it read we say femething allo, thefore me clothe this Difference, about Gods G History and the di lin Dand

### to the design of the last of the - io W. bring is & Calling a strate sis ari or in third has bod to sing

# bus denuce a Of Baptofat.

on our ansayo Oldeftionles Christs Ordinana pointed by himfelf at, audin coming, must needs have their gu in him, and bear wines to him injoyued and practifed anamely Bu unti the Lords Supper, of which in

Matth. 3. 17, 20.

Baptifm, as to the ourward all of a dipping or plunging into, or was 18. 6 28, 19 with water into the Name, that is to belief and confession of the Doctrin Chrift, and fo into, or unto the Northe Pather, Son and Holy Choft, were diffinally made manifelt in the oned withe Committion given by for Bayrilin after his Returnection.

Present a de of Bapeling waspral addisput Present and a present ples of the point o warting to Christ come in the field the Son of Zaubary, foretuiner chill, edled then of Johnston Baptiff, Luke 3. 2, 3. 2, 3. 4 Hot wanteled of hirafelf or then, meeting flicht to themselves or him the Month ation; and so the light in H by Word and Babana, That Teris he Chrift, the Damb of God, that takes Whe fin of the sound, endeavouring teduce men to him by calling them to best of their former mittakes and mil-face, in which they had wandred in him; either lifting up themselves their birth of Abraham, or by their ing and observing the Law and Orinces of God, in the outward acts of in the elfe by growing altogether offine, and caffing Gods Law and Do. behind them. He therefore puldown their Mountains, or high inglis of themselves, because of such briviledges, and filling up the Valby elevating mens minds to higher ghis of God and his goodness to them were ready to fink in light of their finithes and worthleines, preached to them, and the Kingdom of God brought

Fobn 1.6,7,29

brought night to them in him? Companient! further infiruction of them in his Do Heb. o. 1 st. washed shem in Water unto repen saying they should believe in him came after him, in whom they s find torgiveness of their fins, and th rirual Baptilm, waiking them from fins, and to should meet with God and blesting in him. So that that nance did not witness men to be righteous, penicent, believers or th (though men in coming to it de or yeilding to it, did (at least intit lief of the Doctrine Preached, and fire to repent and do better ; yea were ingaged thereby to to do: w we find fome confesting their fins, others professing their faith) nay, o contrary, it intimately teltified of that they are naturally, or as in the felves finners, and fo unclean, filthy fit for fellowship with God; and fore need to be washed and cleanled his grace in Christ: but it directly nesseth to, and of Christ, and Goo Christ, that he hath provided a L and Fountain of Grace in Christ us to be washed in: thence it's faid that John, in his Baptizing, was that Christ might be made manifest Ifrael, not that Ifrael might be manifelt to Christ, or so John. thence also Christ after his Resurred appointed it as a medium for disci

John 1. 31.

atth. 28, 19.

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the Nations, of Gentiles ainto him. bids them baptize men litto, or unto Name of the Parker, and of the Son, of the Holy Ghoff ( which Hame is one, and is all included in the name Christ) neither limiting it to Deciples livalready fiely as believe for helaid go ve affeiple the Nations's baptithole of them that believe; but dife all the Nations or Gentiles, baptithein, namely in, or as a means of toling them, nor much less did lie bid the Bapeize their in the name of out by me of their Paith, Repentance goods as fealthg or bearing reffind by to the bur in, or time the Name (Airher, Son and Holy Ghot, as witherthat to men therein, and engaging melicieto, to leek all forgivenes. den fileni that therein is to be met By then whatfoever may con-their falvation: thence they hate baptized into Christ, have put on Gal 3. 26, 27 rile are engaged to let go all other conand grounds of expecting favour Belling febri God, and to leek and ex-Min Chiffe in believing in, and por thin; and to in the main end of it, it'swith Circumcifion, fealing the triellfibels of the faith of Abraham, which had when Uncircumcifed ? that is to that in believing the word and doe of Golf teoffeerning Talis Christ,

T

they do rightly and unily, and are in justified and accepted with God: and rather, that there is forgivene Shiftcation and -cleanling from Sin prepared in Christ for men, and forth or given in him to them, and therefore God requires and approve in men, that they come to him for it. Th also we no where find that John, or C or his Apostles did either will it, or practice it, to turn away any that car be baptiled by them, and fo to be rece into Gods Church or Kingdom: we indeed that fome Phariless refuled to mit to that Ordinance, as not own or their need of it; and that John a nished and warned others not to any conceits of their fleshly privil as their being descended of Abraha in their being baptiled by him; for much as he tells them, that he t them with Water, he would rath them but washaway such carnal re look directly to the end of his be namely, to Jelus the Lamb of Go takes away the Sin of the World Baptizes with the holy Ghoft, an Bur we find none of ChristsServan Ment. 13. 47. ing any way from it, young or o on the contrary; That they gathe gether to many as they found : (2 the gracious Providence of God or to come to them) good and bad, Ma 10. We find them turning out for time, or giving them over to San

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te Trandalous or chormous Diforners they find joyned themicives to the hutch of God, but never keeping out d, or were brong brothem for admin s except we shall rockon as fuch, man aking fome that brought little Chile den to Christ, for the laying on of hands; of which Christ, to they his great dillake mark, 10, 13, hereof, and admonish them to do no 14: more to for the funire; tharply rebuked hem, and infuncted them; that of Juch the Kingdom of God; and what Kinge on, but dear in which were luch out which he gave the Keys to them? And he reasons of its fundly is speciale the prace of God in Christ brings Salvation, to all Men is There is in Christ below healing, and bleffing, for all the Families of the Earth; and therefore, all are called and invited to come to him; his horch being, as a great and publick. Holpital, whereunto all Sunners are called by the they might be healed by him. Indeed, is not the outward Baptilm, or Baptizing, meSavesav It is not the fervants walking a Baptizing the outward man : and their-Preach, or life up their spriffice as that which was inflicient, or nuch less Baptize men mio, their Baptili is our unto Christ. Nay they told them, by Baptized that they admined interlip oor of the Church one and other beth Wheat and Chaff: but Christ would in his

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his due time makea Separation But inalimuch as Christ bath ordained this C dinance, to witness to himself, and oblig and ingage the Baptized to leek their He of the Pather, Son, and holy Ghoft, may expect Christs Prefence, and Bloss upon, and unto the Baptized therein, who " hath not faid to the Seed of Jacob, that they feek him in any of his Ordinances

in vain.

Lafty, This Ordinance, though nor at all times appointed to the Church, or ob-ferved in it, not till the actual coming of Christ in the fieth, as now it is, though the Fathers passing through the Red Si had fomething of like nature and use (as ter a fort with ie, I Cor. 10.2, 2) yet his to continue to the Worlds end, for to the appearance of Christ again, as appears Ataith. 28. 10, 201 in that enjoying his Disciples to Disciple, Baptizing, the his promises his Presence with them to the coul of the World. True, there is no caprels mention there of Water, but we that being the known way of baptizing which the servents of Christ were caprel. ble of baptizing in , and that afterward practiced by them bed Jews and Gentiles though the prount the Name or Doctrine of Christine instructing the Nations characters their main and thei their main and principal work; und but the baptizing with water was it ded therein: To that the some of the

dinas

nances of Christ, now in force with us, witness to him, befides which we have other: namely the Supper of the Lord: which nextly.

# Of the Lords Supper.

Oubt cannot be made of this Ordinance, but that Christ is the ground end of it, seeing he himself did insti-it in the Night in which he was beed, after He with his Discoles ha erved the Pallover, in remembrance their deliverance out of Egypt, and as ow, and of the Redemption of man-d thereby. The matter and outward s of it, namely the taking beffine aking and giving Bread to his Dile , bidding them to take and eat it, and ling them it was his Body broken for tem 2 as likewile his taking and bletling Cup (or Wine) and bidding them k it telling them that Cup was the

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forrows, and lutterings for our lins to Death is the true Bread of Life, a that the believing mindfulnes the and of the love rellified therein, is the for us to be nourified up in the hope. Eternal Life, and to be strengthned ferve God by him, and fuffer with for him : And allo that his blood fined, his Sufferings and Sacrifice, as dured and prefented unto God for and hath obtained for us the remillion our fins, and confirmed the promile God, for giving as forgivenes, the Spirit and Eternal Life; and the love grace of God, and Christ therein teth towards us, is Drink indeed, fit to a legate and cheat the heart more than choisest Wire, and to fall it with spirit Gensolations. As also that he we have the content of hereby infinite us to love one anome Breshren, and as he hath loved us, the together as partakers of the lainer and laving down our felves for the g of one another, as he hath given w

Neither dold this Ordinance wines

Any goodness in us (though we in each of the left of the left of our belief the shares with the before its, and left of our want and the before want and the left of our want and the before wa

The victory

nourishment and strength tous And refore also though it behoves men to me and Ear and Drink worthily rely, and so as becomes the grace in Ordinance fer before us, even Cominion with the Body and Blood of rift) that is to fay, to have our hearts inding the grace let before us, and to nfider and owne our own vileness and worthinels, as therein discovered to us; we may neither be puft up in our res, or Eat by virtue of any goodness worthinels found in us, or be puft up e against another; yet it is to be expo-tro, and pertook of by all that profes e Name of Christ, and that seek salvaon by him, being capable of differning Lords Body, and the grace therein before them in some measure, and so examining themselves according therento. Yearhe Baptifed and Profesiors of hrifts Name, are to be instructed and lled upon to remember the grace of ed in Christ towards them, and not beme of weakness to be kept there from, which we have no president to war-int us; only in case any after profession Christ, and delire to seek him, do alk scandalously, such are to be withrawn from, and may be secluded for a me, till they be ashamed and contess feir fault, and at least profess repentance the same; as well for their amendndment, asalo to vindicate the soc of Worthippers from the Canda to

lowing; and selerating evil cuers in

prophanels and evil living oil.

This Ordinance allo instituted but night before Christs foffering, is to be a tinued till his coming again, even till come in the Clouds of Heaven to m the Dead, and to take his Servants fellowship, with himself, in his Gloric Kingdon in which they shall be o with him, and cat and drink of his C folarions with him for ever. Till the his Death, never to be forgatten (a then neither) because of the great Tel mony of His, and his fathers Love, a the great Procurer of all our good haspiness but till then it is in this dinance to be remembred and firm

And phose two Ordinances, Baptin and the Supper a are what he hath a bointed to us, finde his coming in the fe to be generally oblerved and practifed tes whis Death and Refurtection havin put a period (at least as to us Gentiles) all the reflociore observed by the Tems for prayer and thanksgiving and the they were in force at all times, and will be at least all Christs coming aga if notatier also its fore chankless will. And its cleanthey have as now to performed their foundation in Christs What he hath deries and it become fet and are to be efferted up through him to Got in, and by his spirit but has placed are not instrumed with any

ites to fignific the Grace of Christ to scept kneeling and lifting up our stand eyes to Heaven be judged such ver are not commanded though mendably practifed, implying our of our own vileness, and our humus mercy ) but rather are exercises the fenle of our own wants, and beof Gods goodness and grace leads us it were ) naturally to, I shall not lay thing more to them: but after I have le digressed to take notice of the raof these Ordinances, too generally ugh miltake observable in all ages. I lipeak a little of the other way of Gods effing to his truth, and so conclude Chapter allo

# SECT. 2

the too General missake of the mind of God in his Ordinances, and mens abuse of them in all Ages.

Ital is good if it be ordered with diferetion, and guided by right judgem and understanding, otherwise it is transcript
whereful, it being like fire which kept
in its bounds, and discreetly ordered
try useful, but out of its due place is
very damageable; kept within the
others serviceable, but in the Thatch
when it springs from, and is
ordered

ordered by the knowledge of and Christ, and so is mainly for bout the great matters of his Law ment and the Love of God, as Lak but when those things are not know regarded, but the eagerness of the is exercised, and spends it felf ab funeritructures and matters of leffer ment, it produces no good Fruit, bu to much Contusion onely. And generally hath this been, and yet way of the World, even of thole th be, or feem to be fome bodies Protestion of Religion? to exercise felves about, and be very eager an lous for the outlide and Form of the outward D Ordinances, and ways of Worthip an ignorance and neplect of the bo and foundation of all right Wo and the very heart, life, and end Ordinances The Vision of all preaching and believing of the O Christ, and the great grace and le God in him, pointed out in and by the very foundation and end of pa ap. 10,11, Ordinances, men have not, nor y 12 make any great account of; but 1 000 1.22,23 fealed Book to them, as the Propher faith, or as a flumbling block and or elle as foolilhnels to them as the file complains: while men are cit loufly purtning alor, or priding felves in their riches of other free middle talley to called, or

Ged, and his leve to Mankind in Cal. 2.2.3. which is the onely true Science in all the Treatures of Wildom and hige are contained; and which thews and frames the Heart aright Thip Ged in Spirit, and Truth; gives the inward, and me Cirflow, and Baptilm; yea, and Sacri-Communion with God; and allo, and leads rightly to look upon, ife all outward Ordinances required nd to be observed by them. A very crous militake, and yer the commonof it may be feen in what is noted be Scriptures, touching the former s and in what is agreeable thereto; wableconcerning the Men of our own

Ministration of the Contract o s we find the Prophets faulting Ifrafold, for rejecting God's Reft, where-i he would have had them cause the weary to Reft, and in which he had der refreshing for them : the Founon he had laid in Sion, the Vilion of and inflead thereof Preaching, and ing precept upon precept, precept upon ept, line upon line, line upon line, a little, and there a little, till they back and flumbled, and fell for de and Gld threated them; also, the

Ifa. 28. 1

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much to do, and priding them! their building Temples and Ale pecially the Temple at Jerufalen offering many Sacrifices, burning land objecting the other Ordinance as in all this, the grace of God i was not lo feen, believed, and vie as to be thereby renewed in their and conversations otherwise: as feen Ifa. 1, 10-10, and 65, 1.2-66. 1, 2, 3, 4, 5, Hel 8. 12. W is more evidently to be noted in it and Pharifees in Christs, and the time: for they spent their zeal and for, and about keeping Sabbaths, o Sacrifices, Tithing, Mint, and Ru Annile, and fo in Falling, Praying and so in an external holy Wa knowing themselves thereby, and up themselves therein, as if they godly People, holyer than their I bours the choice people of God; d ing others, in comparison of their while in the mean time, they no the weighty things of the Law t Knowledge, Judgment, and

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reflect fought Highteenfnels, by sented in their Works, about God's and Precepts, not sing themselves to beceive the grace win Christ; the Righteousnels of hardry might have been renewed to they alcribed both all Gods bundant Dispunations of Means thinances to themselves to others a tit Zeal and observances to some petial grace, hieding and Destination before amountably some kind offible. Operation in time, bringing

reto: for as fofephus Notes, They Likes to ralleto a kind of Deltiny; thence men are worlds this Publican, 800 a conceit of special Grace no estagainst the true Grace of God, bin the Golpelly and begetting eed to Goding And who decador riche me common way of the even the professing mant of it act both Papifi and Protestants are p, and Godlines, neglecting the conficering the love of the right he, he do to be leveralised as to expendent the insulation of the beart; withink o confidences and t trol on scho; the chean and con

the another, in the Spirit, and lations. But the great Zeal and gion is spent about the Emerical as the form, and way of Bapt the way of administring, and the Supper s the form and way of Per regulating men in their demeand Churching, or imbodying into and fo the Frames and Formes of ledge propounded or gathered, men at the belt too generally I Precept upon Precept i not kno beying, or laying the founda Precepts, the Son of God, that the World, and the grace that varion to all Men: by which, a have the fear of God raught, and nourifhed in them: and in fear of God men have otherwise it but by the precepts of Met otherwise dating to believe, of bur las warranted thereinto But befides, while they believe not Gods good will in Ch World; and have not that as Knowledge, to guide them in the hentions about, and ule of Ordin Precepts; they alto run into manditions of their own; as the about their Sabbath-keeping, and their Flands, ore, according to they teach men to Worthip ditions in Doctrine, Falle Do oppolition to the Teltimony of

e about mens coming to, and ob-g of Ordinances; making those the badges and characters of their condition s and laying them as the dation, or fundamental givers of their owards God; and that Christ came dyed for them; and of their expect-lefting from him, which are not to has right Superstructures; how great miliake herem. Is not the grea of the World now, to measure ourward court, and to regulate that is threwe out, and given to the anous, and zeal for Ordinances, themselves God's peculiar Portion. as the Pharifees of old? and are hele the things, about which they gle and Fight, and run into Divilions actions? And are not the fruits of milplaced Zeal, high conceits of felse defailing of others, and bandgaine the Doctrine of Jelus Christ; the gracious good will of God. Instead of Preaching of which that they might fee, and believe, e renewed by it; and of making all te, what is the fellowship of the ty; calling and inviting all to mon God in Christ, for the knowof Himlelf in his ways and Ordi-Do they not deny, both the Doof his Grace, and his Ordinancess ing it to all that are not lo regulaJohn 8. 32.

ted as their Traditions exact & An lame folly and deceir is in mens Zeal and knowing themselves by Opin of Truck or Contentions for the (though the Truth indeed is earness be contended for, against all that we corrupt it; because that it, which indeed known, frees, and faves me when med wish in their Acts, Truch; and much more in their O ons, which are not Truth: and reject love of the Truth, by which they he be Saved; to as they are not Renewed, Saved by it. All their Zeal, Content and Acting, will be but in value of the first state of the saved they live yet in the Fell, as other that foend their Strength and Zeal a outward Observations. The ground all which mistaken Zeas, is the He blindhess about, and Enemy against grace of God in Christ, and desire to he their rejoycing in themselves; ye Natural defire tobe, as God mot in formity to him, and his will in Ch but to be our own Sayfours, and great in our own, and others Eyes; things the Carnal Eye, and Heart ceives it may anain to, in its earnest pre after, and observing outward Acts of ligion, and Worthip; they being allo obvious to the Carnal Eve 1 and bent effects too because of the Name of upon them, and godfiness supposedly ced in them; whence the power of line's (the Cross of Christ, Crucily)

richers, and the World, and the elish in it, being of that Nature, as ly to lead a man out of himself. depend upon God in Christ, and yin him; laying by, and making noof Man; not doth it render him icus to the World, as Zeal for out-d matters doth, as the Apostle signi-Rom. 2 29. He is a few, who is one rdly; and Circumcilion is that of the t, in the South, and not in the Letter: e Praile is not of men, but of God: lying, That the Circumcifion, and the Religion, or Worthip; that is in outward, is respected, or praised by which the Natural Self-loving Spithes: or however, to find the Life of wh hands, that it may have something feof to glory in it felf. Not but that Ordinances of God and Christ are dindy to be observed; but in their place: is the Foundation of the Building, but ings to be Built thereupon, and helps temore close cleaving to it. Neither nor our observations of them, are e put in the place and stead of Christ, hole, or in part; but to be referred e hibstance and end of them i thence of our Saviour: these things ought ye verdone, but not to leave the other ohe, But as men too commonly look Matth, 28 them, and use them, they are em-

Acts and Exercises about them; and methemselves Righteous by them; seek Righteous his were, by Works I king Christ in effect, nothing but an

Ron. 9. 31,32, joyner and a rewarder of such wor 33. 67 10-2,3- or at most also, a mender, and maker

of Mens defects in their works; fetting those Acts and Works of theirs, influ of the Faith of Christ, which they sho live by: yea, and their supposed Ad Faith, are too often nothing but a kin work of theirs, a believing through wo that isto fay, to which they are anima and firengthned, through the fight conceit of some good things done by th or found in them; not a believing thro grace, astheirs in Att. 18.27. That is to begot, and fprung up through the hear and receit of the Free Grace of God Mankind, and so to themselves, as, while Sinners, without any good the found in them, to difference them fr others, and give boldness to them, to lieve in him: whence they are the C dren of the Bond-woman, born of living in their Works, Frames, irregula ties, and Observances, &c. And no the Free-woman, the Free-grace and of God to Mankind, and by Christ Je and no marvel then, if what they their Birth and Life in, they be allo I cipally Zealous, and Contentious, for, t ing that which was appointed as a m of their welfare into a fnare to themic and others, and what in their right

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a Table, upon which Christ and his ce was set, into a Trap while they take in for their Meat. But I shall no surprise digress about this much to be bewall-Mistake, but proceed to the other anch, Of God's Witnessing to his Truth Mistacles, and so conclude this Chapter

## SECT. 10.

Miracles confirming the Truths of God.

Iracles I call those Works and Effects of the power of God, which are youd, or contrary to the ordinary me of his Providences, in which God hat any time more expressly and figure Evidenced, his Presence with his ople, and born Witness to his Truth

he them. Of which,

Some were onely figns for Unberes, to draw them to believe the Truth hour any Figure of the thing to be eved: Such were the mighty things might by Moles, before Pharaoh, and Egyptians; and many things wrought Lhas and Elisa, and those mentioned am 3.86. and the generality of those wrought by Christs Apostles.

Others had in them fomething Tyor Figurative of Christ, and the grace
or, such was the healing the Israelites
with Fiery Serpents, by the Brazen
on. And the deliverance of Jonah
Whales belly, a figurification of the
and Resurrection of Christ. Such

11 2

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Month 21.9, 10. also I conceive, was the curing of Machanil 7th 2.14, Leprofie, by his washing in Jan 14, 7th 1.17. 2 King. 5. Christs turning Water with Math. 16. Wine, at the Wedding, Joh. 2.

7ch. 9. 7. Feb. 20. 314 Ad. 2. 22. the opening the Eyes of the man he Blind, by the Pool of Silvam; which is Interpretation, Sem. Yea, the most the Miracles wrought by him, as the were confirmations of him, and Doctrine; so they had also some figureant incimation of the grace brought by him, Asthelpititual healing, enlivening and faving of men. But this was to General and first end of all God's Miracles to demonstrate himself, his True and People to Men: touching which Miracles, I note,

ordinarily wrought; for then would the not have been taken for Miracles, but u on some special times, or upon special o

casions. As

Agget, to manifest himself to be the tre God; and Israel his People; and to prepare them for his Law, and evidence it be his: and so in his Call in them to and setting them up for his Church, without his Truth and Worship should deposited; that the residue of the Nationall about raight know, which was the truth of seek, and find him, and Truth: Therefore he set his signes.

elerious Name, or an everlasting as Haias lays; and to make his known in all the Earth, as he Moles, Ifa. 63, 12, 14. Exod. 9. We read of few Miracles before, exre account the preservation of Noab Arks and the Destruction of Sodom uch: and furely there might be less then because of the long Lives of arriarks, and first Fathers, amongst to hold forth the truth to them. in the time of the Apoltacy of If-

to manifest to the halting People, Was the true God, and which his hip; and foro turn their hearts back , as in the times of Elias, and Elisha. 15.18.36, 37. 2 King 2. and 3. and

5. and 6. and T.o.c.

In the time of the Captivity, and a Jones 1. 6 2. before in Jonah's time, for making Dan 3 & 3.6 on himself, and his people amongst 6. 1/238.639. leaben, to prepare them to receive Job. 29. 31.

offage, and confirm his poor Capthat waited upon him, and give them

Athecoming of Christ in the Flesh, is Adual Preaching the Kingdom d, and accomplishing the things of alvation, to make him manifelt to Christ; and that to be the truth was Preached by Him, and his Apohis Name; Mat. 11.5.6. Heb.2.3,4 g up ortaking to himself from a Gentiles a people to be his church, the schilbe of some might resort

Deut, 4.

to feek him , Att. 15.3,4,12,14,15,16;

2. That though God wrought m of his Miracles, to as they were confin ous to, and amongst the Gentiles; Ifrael were Witnesses of more of the then the Gentiles, till after Christ's cention: Ifrael had the preheminence

3. That it was not God's mind,

in this Dispensation.

people should lock for Miracles to be foundation and ground of their Faith, that they should believe, and have t Faith grounded upon his Destrine which he bare Testimony by those M cles and gifts of the holy Ghoft; as when he pleased: especially, after he by fuch Miracles evidenced the Truth therefore he faulted it as an evil, and believing, and adulterous frame of he to be requiring figns after he had fu ently evidenced Himself, and his Tr to men: as Matth. 16. 1,2,3,4 48. Directing them to the Wonders: Plat 78.3.4.5. Miracles formerl wrought by him ! 2 6, 7, 6 105.5 to acquiesce and rest in his Authority Joh. 20. 29, & Truth, as Witnessed thereby and no be doting upon new Signes, to latisfic Rom. 4.17,18. vanity of their Minde; thence We David, and other holy Men of God, o mentioning, and looking back to Works and Wonders of old: and ordering men fo to do: they that bel because they see, being not so happy,

> their Faith usually so firm, as they believe and fee not, but believe accou

P[al. 44. 1. 2, 3. 6 77. 11. 12. IJa. 63.7, 8, 9, Oc. 7. 37; 38. Heb. 4. 2.

what is spoker; and as the Scripture faith. . That God having given a full Testiony to his Truth, and to the Revelatiof his Truth in these Last Days, by son, and confirming it also by divers nes, Miracles, and Gifts of the holy hoft would have us henceforth acquielce them; and not either look after more diracles to perswade us to believe, nor receive any, because they may work them, or he hath fore-warned us, that he will offer Antichrift to come With Power, and enes, and lying Wonders: yea, to shew reat Signes and Wonders; to try whither e will, and do heartily love his Son, and Truth Revealed to us, by, and conming him; that so such as love him nor acquiesce in his Truth, as already messed and confirmed, might be ideived by him, and go to destruction. attb.24.22,23,24 2 Theff.29,10,11,12. That though the generality of these liracles wrought of God, were wrought this servants and people; yet he gave to all his People, either to have the the of them, or much less power to ork them; but onely to some few, and some Ages as he pleased. So that in efe additional Dispensations also, both of rdinances and Miracles, God hath used own liberry; and there hath been both to Persons, Peoples, and Ages, great rersity. But we have been large enough on this Branch of the Distinction as to d's Difoenlations. Let us now proceed

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to his Operations, in, and upon Man, and with these his Disp mations.

## CHAP. VIII.

Of Gods Operations, and first of the of them that are in Mercy, we Directly his.

#### SECT. I

That the Operations of God are many of them very secret, and not to be known discerned, but by his Word concerning them; and therefore to be soberly treated of.

Ods Operations in, and with the Dispensations of his Truth, and the means thereof are certainly very intricate, secret, and incomprehensible as to the manner of them; and therefore also great sobriety is to be used in our assertions concerning them, taking the word of Truth altogether for our guide therein: yea, it is better soberly hereabout to profess our weakness and ignorance, than to be rash and presumptuous; for, (though its evident by the Scriptures, that God and his Spirit accompany the means he assorts to men; whence that, My spirit shall not a

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a frive with man a implying, that duthe day of his patience, He's striving, is also afferted, in 1 Per. 3. 19. That milt by his Spirit, preached to the Spiof men now in prilon: and in Prov. 9. That Wildom cries with, and as well her maidens unto men, to call them to wift; yea, and Christ promited his Spiof presence with his Servants in their hin Ministration, always to the end of World, Matth 28. 20. Yet, it istraly d too. That as God hath his way in Seas, and his path in the great deep here none can trace him; so his lookps in his operations are not known, 177.19. That of Solomon in Eccles. 1. J. being true; where baving exhormen to disperse, or scatter abroad their sor abilities, either in outward things, riches for the relief of the Poor: the ad that perithes, or the word and knowge of God; the bread that endures to riasting Life, though it be as upon the ners (through difficulties, and with unelinefs, as to our lense and reason, of ping any fruit of it; as also, upon may having used Arguments thereto, th from the future recompence of Rerd, or proof of fruit brought forth to thereby, [ after many days thou shalk ir: 7 and from the uncertainty of the orunity for doing good; requiring re diligence in doing it, [Give a porto feven, and alfo to eight, for thou of not what earl shall be upon the earth.

And from the manner of other thin which God teaches us, [If the Clos full of rain, they empty themselves upon earth. And men that have gifts of know ledg and understanding, are compare Clouds full of Rain; as men that feet be some body, and are no body; boalt of a falle gift, are like to Clo and Wind without Rain, Prov. 25 And from the fixedness of mens states ter death they are like Trees, that as they fall; and having marned of co fulting with carnal Reason, Hefh and blo in imploying our Talents, or of mind and poring upon things that may diffe rage us: THe that observes the wind not fow, and he that regards the clouds not reap. ] He lays down this follow Aphorism or Affertion, answering fecret discouragement of our not led or perceiving any good, done by dispensing our Gifts. As thou know not what is the way of the Spirit, Wind; nor how the bones are, or gre in the Womb of her that is with Chi even so thou knowest not the Work God, who maketh all. And therei counsells. In the morning fow thy I and in the evening with-hold not hand, for thou knowest not which shall prof or be right, either this or that; or whit they shall be both alike good. By all wh and especially, by that following Verl appears to me; that in the Fifth Ve forementioned, he speaks of God's We

ar they are as fecret, hidden, and un-newable, so as to comprehend; fathom, and declare punctually every thing thereas it is to know the way of the wind. growing of the bones in the womb of woman with Child. To which agrees at of our Saviour. The wind bloweth Joh. 3. 8. bere it lifteth; and thou hearest the saund it, but can't not tell whence it cometh, whither it seth: So is every one that born of the setit. And that in Mark 4. So is the kingdom of God, as if a man wld cast Seed into the ground, and should op, and rise night and day, and the Seed ould string and grow up, he knoweth not be; for the earth bringeth forth fruit of her of, &c. Such knowledge then is too wonrful for man to attain, and comprehend; nd therefore we have need of fobriery, of we rashly pust up with a sleshly mind, s thinking our felves, by our wir, and arts, and sciences, sufficient to dive to the ottom of this depth's pry into things hat we have not feen, too fecret and deep or us. Surely it may admonish us, not o be peremptory in our thoughts about hem, that may clash with his Revealed Doctrine, the Gospel-truth, which is cerainly to be believed as truth by us, and or upon prefumptions of our knowing he abstrule Secrets of Gods knowing, rilling, and working in men, to be conadicted by our conceptions. Yet forme bings with sobriety as the Scriptures of

truth instruct; and informus, we may consider, and conceive, and so holding us cho that Cilue, or Thread, let us consider them in, the visconsider.

7. The Distinct kinds of operation Attributed to God.
2. The manner of his Working in those kinds of operations.

## SECT. 2.

Of Gods merciful Operations in men by h Grace, preventing them, or his prevention Operations.

Inds of Gods Operations, or Workings in Men, in the Scriptures Artibuted to him, are more generally Two for they are such, as are either more directly and properly God's, and so Attributed to him, as the operations of his memory towards men, or such as are not altogother, or not always so properly God's though after some fort Attributed to him as the operation of his Wrath, or his hardning operations.

mercy are such, as his mercy to men lead him to effect, and work in them by his Power and Spirit, in, and with the mean afforded, for the inlightning, softmine converting, and leading men to himself though its true, he is in some sense himself aracious in all his works, Pfal. 145.

her to those, he works in and upon of others whole good and glory he makes Pfal. 136. 195 em fublervient to. As he flew might 18, 19. ines, for his mercy endureth for ever. Og King of Bashan, for his mercy endureth mer, &c. But in this Diffinction, we end by gracious operations, or operaons in mercy operations of the first: s fuch as directly tend to the good and reliate of those in whom they are. And

to he works.

i. By way of prevention of men, in, and with his gracious means and manielations of himself to them, vouchfafed men, while altogether in themselves dead, blind, ignorant, helpless, and before they how, or can by themselves know, or do my thing that is good. And so generally operations wherewith he prevents men, capacitating men for the good to which he calls and moves them; fuch Christs first inlightnings of men, preventing them, with his light, truth, goodness; and therein giving them capacity to them; and fo speaking to them in his Calls, as to give them a capacity of hearog him ; though otherwise deaf, and and in themselves: and then in that caacty of feeing, and hearing, he requires ofe capacities and abilities brought to hem by him. Of which we read, Ifa. 42. 14. 42. 18, 19 van ye deaf, and look ye blind that ye may And Joh. 5. 25. The deaf bear the nice of the Son of Man. And they that

hear,

hear, (that is liften, or exercise the he ing faculty given them by him, in his s venting them ) do live, this is Cha standing at the door of mens hearts, a knocking to as men may hear; upo which he promises, That if any ma hear his Voice, and open to him, I will come in to him, and sup with him Rev. 3. 20. Concerning which prevent ing Operations, we may find, That the are afforded in, and with the means to all men, according to the means afforded them: Jews and Gentiles, one and other capable of them. Christ being the true Light, inlightning (by way of prevention of them) every man coming into the World; though by way of confequent tial, or more special, lightning not all, but them that believe in the Light, and follow him, Job. 1.9. with 8. 12. & 12. 46. 47. He was in the world . (by spiritual influences dispensations, and operations; and the World was made by him, (both at first, and in its present Being, supported, ordered, and enriched:) as the fame Word is rendred, to advance, I Sam. 12. 6. And the world knew ( minded, received, owned) him not. He came to his own, (both to all men, made, and ransomed by him, and therefore also his; as Exod. 19. 5. And more peculiarly to the Jews, more choicely his; and this also by Spiritual Influences and Operations, in the mercies and means afforded them; even before his being made flesh, spoken to afterward

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d, ver. 14. Though if any contend, that includes his coming to the World d to the Jews, in the Flesh; and in his ofpel more plainly Preached, I will not five with him; yet I think it speaks ore directly to what was before; ) and own received him not: But to thosethat ceived him, (in those preventing Opeions) to them he gave the dignity of ing the Sons of God, even to those hat believed in his Name: who were orne, (or begotten to God,) not of Bloods, or of the will of the Flesh, nor of the rill of Man, but of God; even of the nowledge of, and by the power of God, working upon them, in, and through hat knowledge: yea, manifesting that nowledge, and making ir powerful, to eget them to him. But that God youches those Operations for bringing in men n himself through, or upon the account Christ, unto all men I shall make it evident; first, by considering it, with respect to the Gentiles, that had lesser means; and then to the Jews, and fuch s had the fuller means amongst the Gen-

[ JOA ]

### SECT. 3.

That God afforded those merciful prevations to the Gentules, with leffer means afforded them.

Art for the Gentiles, that had the and lowest Dispensations before ten of. We find, that the Truth manifelted in them, and wrought in the hearts, in some hints of its towards the contening and glorifying God, but frenchered, or held down by them, Ka 18, 10, 20, 21. Which last Phrase, figurifies their Wickedness, so it also ptys, the Truths Operativenels; oth wife, no need or place for their hold it down in unrighteoulness, to prevent force: and that God was not onely ternally propounding it to them, but a internally working in them, to ca them to differn it; is clear, in that it's He manifested it in them; so as what shewed being minded, or heeded; th might understand the invisible things God, his eternal Power and God he Yea they are faid to have known God fome measure; the knowledge of God w as it were put into them, in, and throu Gods preventing Operations in the manifelting it in them, so as that the are rendred faulty, yea, inexcusable that they did not glorify him as God, or Were thankful: not inexcusable, bec

por person

a, and they in Adam might have glohim, Having the knowledge of him re bur upon the account of what God thewed them, and they personally wand-imprisoned in unrighteoufners. shall be filenced and have nothing w for their own excuse why they did lorific God as God, and were not thil; they thall not be able to plead they had no sufficient means or opeon of God in the means to have inathem to to have glorified him and thankful, as was expected of them: when he faies their foolish hearts datkned, it implies that they were in forme measure inlightned, and that se then own folly not regarding the or understanding, but letting it go, spoled them to darkness; as the fa man pervers his way, and his healt frets against the Lord; not eet inability to understand, but a heart mig or letting go that Light and Prov. 19: 2 ce that brings understanding: as the lown in them that understood not. faid to be fown in their hearts, and thence taken by Satan, through their regarding to understand; 'tis such a iffinels, or foolish careless heart that rerts men, and brings darknels on them, Matth. 13, 19. yer further cleared in verf. 28. where aid they liked not to have God in knowledge, and therefore God dehed them up to a reprobate or injudithind, to do things not convenient

where

22. 17.

where it's plain that God fo preven them with lome measure of his m and fuch manifeltations of himlelt Fob 20. 14. 6 gave them opportunity and capacin receiving, having, or retaining it in the knowledge or acknowledgement; that their folly was a wiful folly. liking or approving it; a faying to C depart from us, we will not have defire not) the knowledge of the mighty, or of thy ways, that rend them worthy reprobation, or delive up to an injudicious mind. In which ings also is implyed, that God did co and offer, and prevent them with knowledge of himself, so as that rills did reject and thrust him from them ( that likely for some space of time, being patient and flow to anger, and reprobate men ) there was lobsething judgement vouchlafed or fet up, as it in them ; or fomething tending to m them judicious. And that was more than what was yet with them after the were so delivered or given up, when fo much was in them as to know t they who do fuch things as they did, w worthy of death, vers. 32. yea and Chap. 2.4, 5. It is faid, knowest thou O man (ast thou a man and canst be norant) that the goodness of God least thee to Repentance. Is it not there im ed that the goodness of God hath s preventing operations in it, as not o to deserve of men thanthey should rep

of afforto lead them to Rependance; even penitency, treasure up wrath to themwes; [ where ] it acts men to it, and in of 14. it's faid to have such operation them, as to accuse or excuse them in

Doctrine otherwise published to the ws, was in some measure written in er hearts, though not the Law it felf. as their hearts were framed to confor-ity to it, yet the opperations of it, yet to that the Apostle supposes that some of em did or might do by nature ('that is thour such verbal or written instructihas was afforded to the lews, for nature but to ontward instruction by Law Doctrine) the things contained in the w of the Jews, as to render them in our Saviour fignifie, Matth. 8. 12, 2d. 29, 28, 29. hable to lit down with Abraham, If ide Jacob in Gods Kingdom, when maof the Jews that had the Law and Cirncision, and so were Children of the ngdom in its outward then administran, by breaking of the Law should be ounted as Uncircumcifed, and be cast of the Kingdom. To which passa Deut :0 11,12, of the Apostle we might add that in 13, 14. 17. 26, 27. fignifying Gods nearnels Rom. 10.7,8,9. all, that they might feel after him and him (in some lower degree answerto that of the word, being hear to

the

the Jews, and to others to whom brought in the more plain declaration the heart, and in the mouth, they may believe and do it ) and th the working of Gods Spirit in the world, where its faid the Spirit of G was striving judging, or reproving them, Gen. 6. 3. compared with 1. 3. 19. where the Spirit of Christ is to have preached to their spirits, while long fuffering of God waited for the and that in Prov. 1. where wildom o to them without, and in the streets well to those in the City, and repro them, and withall stretches forth hand, puts forth her power to them. as to render them capable of choosing fear of the Lord, verf. 24. 28. or why condemnable for not choosing it? It that they were fo, because in Add had that power, is to blind mens le or thew their blindness and want of derstanding; for how was Adam withou of they now without, capable in Add of turning at reproofs, when as that of dition was not capable of reproof. needed not to turn, but abide wha was? Who fees not that this is the vo of Wildom, and the working of power (who is Chrift) and her addre unto men as fallen, fimple, fcorners, fo not speaking to them as in Adam sta ing, and therefore also not to continue but to choose the scar of the Lord bre to them by her that calls them to Re

Prov. 1.20,21,

provents them and truth wherewith are flanding, to rile from his fall when ne Even as much as a living man to from the dead when dead; to that clear that this speaks of Christs adfles to fallen men, and condemning m for not chooling what he brought them, and made chooleable by them his calls and stretchings out of his hand hom, in his preventing them; which y be also inferred from all the rebukes condemnations every where in the peures denounced against the Heanot for what they did in Adam, in their own persons, and in their retive generations: as also from the Ales affeition concerning all, that they I at the last day receive according to natis now done, he faies not in Adams dy, but in the body, namely by them, fonally every one in his own body, le here living in to a national

# SECT. 4

and shofe that have the greater means of

Vident things need less of demonstration to make them manifest, and refore on the operations and workings God in the heatts and consciences of that have more means (such as the

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Law, Doctrine and Goinel of Gody Gods voichistenent of dien; that the Proverbs above quoted reaches to li allo, and includes them principally, a WHICH God is faid to have done to mus in his Vineyard (the House of Ima and the men of Judaby that he look h finald have brought forth Grapes a challenges them to judge between him themselves, and to say what could he been done to his Vineyard, that he had done in it, and why then they had a brought forth fruits by vertue of what had done to, or in them y not in where there was no need of the W oreis of affictions, nor of gathering out flories but I in themselves to be expel from thehis And to in Been 24 the perations of the Word and Spinelof preventing meh, are ficly refembled thole of the Fire boyling the Water making the Scum to come aloft, fo that the Servant might throw it off; a in that sense God is faid ( vers. 13.) have purged them, as the Fire may hid to have purged the Water when hath wrought up the Scum, and feet forbial Servants, not then eathing of operfluity of overflowings of mang nels, fuffering the fileby Sound to boil ed friemfelyes to rejection vacvento pun

ged more, till his wrath refled upon m. The like is implied in Ifai. 48. 17. that God reaches men, and leads n to profit ( as all his teachings and dings tend to profit) and yet they are caught and led by him, hearken nor his Commandments, and to meet nor the profit, the peace and righteoufhis reachings lead is And in Fer. 20, 201301 the operacions of God prontod thern, and were like the operatiof the melting and refining the Meryer the drop seing act feptuated or god dway or Reprobate ollver, faies he Il men call them, or The like is to tem in Hoffm 113. where God faies, was to phraim as one that draws in the Oords of Love, and Bands of Man edifferences of love, and draws monversuited to the nature of man extended chrough the Man Jelus nift, Mediator of God and Man) year was as one that took off the Yoke th cheir faws, and laid mear before tions operations, yea, and healed or took no notice of his healing m, verf. 2. 5. they were back, and the his Bands in pelces, and elirew his Bille. 7.2 17 That God hash fhewell to

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men, certainly as they came into the what they should do that they much h life; and what they should objecte that il might escape punishment; but these being posed to themselves vain imaginations, a compafing themselves about with a mul tude of fins, faid of the Almighty, that is not, and acknowledged not his maye, b despised bis Law, and brake their ineas ments to him; and not believing bu Ordina ces fulfilled not be works, &c. Yea, and & phen faics they always relifted the Hol Ghoft, that did not obey and submit him: they refifted not man only, but a fo Gotl, who is therein implyed to has wrought in, and upon them for their Q bedience; would have gathered ferale lem, but eacy would not a for the that are brought in to God desing it's prefly faid, thus no man cameone to Chroncept the Futher, who fent him, draw the ( as we have shewed, he allo draws the that refule to return ) and that of bis will be begat my with the mord of true quirbned us when before dead in line an trespasses abat they are not born of ble or of the will of the fields or of the will man, but of God : there is no question so be made of them, but that God prevent them before they come to him; inlightens, quickens, or fo speaks to them, as to make them capable of hearing; moves and works in them to look to him and b aved before they do any of those thing

703. 6. 44·

Jam. Y. 18.

Eph. 2. 1, 4, 5-

7ab. 7. 12,13.

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which of themselves, as of themselves are sufficient: and therefore I need inlarge my Discourse about them; not all limlarge to insist upon any particular anching out of Gods preventing openions into the several stream that may sin them; only this I may say that there in them.

A giving forth, or bringing to men the discovery of light or truth to the ont, witneshing the being and goodness God more or less to men; and the emmess and wantry in Men, and in the return, in fin and finful ways, ex.

ad therewith

Some differning of, or capacity to perceive or be femble of the light

plicity, folly, and evil of man in althing clocking after, and cleaving to the vain things, with

Some decree drawing to inquire.

bility, both to behold and mind what presented to it, and to listen to the tree whileers of truth to the heart, and allo to choose the good it draws to, and to listen to the heart, and allo to choose the good it draws to, and truse the evil discovered to be so vain and empty. And all this might be dislinely shewed from Prov. 1 20, 21, 22, 24, 28, with Matth 13, 14, 15, but to thear to inlarge growing too welling too.

# elich of demicives as if themfelves

Ogniciant of Gods prevention per per per per per of Gods prevention per per one feveral free of an array of the content of the per one feveral free of the content of the per one of the content of the c

TOw though all Operations follo ing after these preventing Ope rions that come apon a man; as in a fe to awake and rouse him up, or ased to inkven him before he can fee porhe or work, may be with respect to the called subsequent or following Oper ons : as we have also elsewhere diff guished them; yet because some of the accompany menon their closing withen selecting the grade that prevents them. others follow after their having for with land obeyed it os elfe befule chofe with ita we shall have a little but confider them distinctly and so and next place fay, riw saning niev to , sanThere are also Concominant C sarious that accompany men in a choices, works or ways, upon their bein prievented as before, as not only Go secondering or minding what then or do a for that is no Operation of in sheme but also moving and streng ming chem to, and in their willing doing what he moves them to even ming and putting forward their w and to working in them both the to w and defire, and the to do, or be effect as that what he moves to, may be at

d affected, and they not be carried aby by violence, either of Satan or corprion therefrom ; but that they may, em nozwichstanding both will and do for work out what he is working in em, by a fweet and gracious compliwith or father puring forward willsy begun to be inclined by his de preventing them : theace that, we 2 cor. 6. 1, 2. sech you receive nor the grace of God wain's for in an accepted time I have and thee; in the day of lalvation I have recoursed thee of helped thee; his premring prace brings a day of falvation, accepted time through Christs mediagrior them, whom God hears and opd in his work and butiness of Modiaand extends his grace to men, helphis Servants that are his Infroments their Ministration, and fo concurring the the means afforded men: and hous lo prefere with men in their receiving grate, affilling and helping them erein against what opposes them, that whey may receive it effectually, and min vain other wife they thus received wain, and could not avoid it: but now he dmonifies them, as there is good ground ity not to receive it in vain. le might illustraced by the case of Ifrael in the didernels; Golf prevented them with is goodness, making a way and liberty perthem to departout of Egypt, and folbow him in the Wildernels, exhorting, helding and inciting them to followhin against

Phil. A. 13.

1 Cm. 15.

Gel y 15

Diil. 4-13. 1 Car. 15-10.

14, 16. 6d & 16.

against all enemies and discouragement and in their obeying he was with them animate and firengthen them, and make their way plain and prosperous to them yea he is firengthning to obey that grad that prevents them, and capacitates and excites them to obey, doth also run alor with them, and help and carry them in their obeying, as is implyed in the Sayings of Paul, I can do all things throu Christ, that strengthneth me: and I labour ed more abundantly than they all, yet not but the grace of God that was with a which being but yeilded up to by him flowed in upon him, made use of him, as it were, and acted, carryed, and wrought with him, yea wrought him to will an to do of good pleafure; whence also th countels of yeilding up the Members Weapons or Instruments of Righten nels to Holinels, and thole affertions, if we walk in Spirit, we shall not fulfil Is of the Flesh: the Spirit yeilded to the all and firengthen men against sin; fo hall not have dominion over you, for ye with men, and reproves, and fecretly nig them when they neglect the advanta given them by, and rebel against his grace preventing them. But those pertain rether partly to his preventing Grace, an arely to his Operations in Wearn an infift here on them. SECT

#### PARTITION THE OF SECT. 6. Sedelas

God's Confequent, or Subsequent Work ings or Operations in men-

Here be also consequent, or subsequent Operations in men, upon, and after ir obeying, clofing, and complying th his grace: 'as not onely his approvthe heart and conscience, but also, fing the Soul, pouring out his Spirit into and thereby making known his words; ing it more light and truth, and leadit into more good: inabling it to go yet further, and follow after God still his good ways, and giving in comforble encouragements thereunto; in which Soul still closing with, and following tr the Spirit, receives more of its prece, concomirancy, firength, and helpnels; and is followed still with more ice, peace, bleffing, goodness, &c. the y Spirit entring into it, and taking up abode therein, in his light, life, vertues, rations, grace, as an indwelling Prinle, as a spring of living water, bubling, fpringing up to everlasting Lite; filg it with Luftings after God, and inft the Flesh, and its evil and carnal rations. For all the operations and orkings in the believer, are not the ope- Gal s. 17, 1 tions of God and his Spirit: there is also him, while here the flesh, and corrupt nure and bent lufting and working

Ron. 7.20,2 22, 23, 24.

in him, against the Spirit; being for from being of it, that it is altogether co trary thereunto. But all the fruits of t Spirit, as love, joy, peace, parience, o are the Spirits, and fo God's workings the Soul; yea, they are the confequence of the Souls entertainment of, and o dience to, Gods gracious preventing of garious, and of its walking in his account panying Influences. Now these con quent operations, are every where mo oned, where God promiles more Gr to men, upon their liftening to, and obe

4, 5, 6.

Prov. 1. 23,39 ing of him : as, Turn at my reproofs. Bhap. 2. 1, 2 held, I will pour out my spirit to you, I'm make his wn my words. And again, Who bearkneth to me (ball dwell fafety, and (b be quiet from the fear of evil. And, I Jon, if then receive my fayings, fo that t beart keep my commandments, so that the incline thine ear to wildome, and apply th beart to understanding, &c. then thou ! understand the fear of the Lord, and in the knowledge of God: -then thou shalt un derstand righteousness, judgment, equity, a every good path. Of the fame nature are those sayings in John 14, 15, 16, 17, 21
23. And Pfal. 25. 8, 9, 12, 14 Goo and upright is the Lord, therefore 16 way of preventing operation) he wi teach finners the way : and then upon the being meekned by those first Teaching to which they tend, it follows, as a con lequent work, or operation. The me will be guide in judgment, the meek will

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by (charis, buther trach,) in bit may. herrays of the Lord are mercy and trueb oun shar herp his Covenant, and his Tells him hall he teach in the way that be il chinfe; bu foul shall dwell at ease; e secret of the Lord is with them that y him, and be shall shew them bis Covem, &c Bur why should I multiply pressions here, about seeing all the Pronifes of more Grace and Bleffings, alnost are fignifications of the faid operaons; onely hais I may ladd, That Gods perations of this nature, are, (though not iverfal as to all men, because all cholories with his grace, in his preventing operations; yet, ) universal and uniform, in a reso All sharbelieve, and obey the grace God in every Nation and People, and det every Dispensation of the means of cace and Knowledge of God afforded men: for in every Nation, he that weth God, and workerh righteoufoels, accepted of him; there being no respect ections with him : though as to the castirg of what he worketh, consequentto mens faith and obedience, there is, d may be great difference; yea, and as the things, the gifts, or graces thereby ested; but in the main substance, there anamity, and uniformity in his faid orkings All that follow on to know Dong hall know him. All that with seknels receive his Teachings, shall be ther rought, and guided in judgment All

All that turn at his Reproof, he will poor out his Spirit to, and make known he words to, more or less his Promises that purpose, being general or universal to all such; and He true, an righteous in the performance of his Promises. A great encouragement to All to close with, and obey his Truth and Grace. Thus to that distinction of his gracious operations into, preventing, accompanying, and following operations.

## SECT 7.

The faid gracious operations, otherwise distinguished.

Bur the said gracious Operations may be also otherwise distinguished, and are in the Scriptures distinctly mentions under other Names, as convincing, converting, regenerating, or renewing; healing, comforting, strengthning, conforming, and the like. Of which briefly,

and by his Spirit, is convincing the hear and consciences of men; of his Being Goodness, Truths; of their own sinfuncis and misery, the vanity and worth dessness of their own works and right outliess; the emptiness and sadingness all Creature-injoyments, the uncertaint of their lives, the vanity and brutishing of their own thoughts, and imagination the evil and sinfulness of their ways, the

cording to the means afforded them? d manifestations of his Truth, in, and those means to, and in them. This nd of operation is often spoken of in Scriptures: as, Prov. 1. 23. Turnye at reproofs, my arguings, or convincments you. Implying, That Wildom is, aring, reproving, and convincing men. ding ver. 25. 30. Te fet at nought all my John 16. 7, 8, nfels, and would none of my reproofs. So 9, 10, 11. Saviour tells his Disciples, That the rit which he would fend them, should fove; argue, or convince the World of of Righteousnels, and of Judgment. Sin, because they believe not on m. . And this is that which is called Spirit, striving with, or judging in m, Gen. 6.3. Gods standing in the Consation of the Mighty, and judging among Rev. 3. 200 Gods, How ling will ye judge unjuitly, accept the persons of the wicked, Pfal.82. . Christs standing at the door and knock And in this operation, is, 1. A manifelting, and evidencing his th more or less to men, shining it inheir Consciences, and shewing it them. Rom. 1- 19. 2 Cor. 4.2. Yea and An opening the Eye of the Mind, or science, to Ice, and ditcern it, fo, as in fame measure know, or perceive both which are implyed, in that we te to above, Of his preventing opera-Rome 1.19,20,01 A8. 26. 18. Open- John 1. 9. heeres of the blind, inlightning men Job. \$ 25 and come into the World: which may 5. 63.

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be also represented under another Ma phor, of speaking to the Dead, and c sing them to hear, or perceive what is ken, his words being Spirit and Life.

3. As also, a discovery of other ( jects, in, and by that light; as God.

Sin, or the like. And,

4. A causing the Mind or Spirit o man, to view, or reflect upon the Obi discovered, as upon the finfulness, w nels worthlesnels discovered in s felves, in, and by that light, or truth cerned; the finfulness of their ways works; the bootleines or unprofits ness of their righteousness theunsaless their conditions, do which are m properly his judgings, and reprevings them, in, and by that Light. The Li at once, both representing, or discover the Nature of things, and patting in ment, or causing the Mind to pals jud ment, the judgment of Truth upon the Either by way of approving what is con mendable and excellent, or of reprovi what it discovers, as empty and ev whence it's faid . The Gentiles not h ving the law, are a law to themselv which thew, the work of the Law wr ten in their hearts their confcience a bearing witness, and their thoughts t mean while acciding or exculing one and 2. lo and by the famelight, much, a

2. In and by the famelight, much, as fpirit, judging, and reproving or covincing men; God is also attending to

ments tend to Convertion, and are ments tend to Convertion, and are ment to that end, that men might be served from the Evils they are considered from the Evils they are convinced to and reproved for, to God; to good chings they are convinced that are evidenced, and commendate them; as may be seen, in what our tr, and the Apostle Punt say of men; mether those convincements. They

doled, or Winked with their Eyes, Math. 13. 14. 28. 27.

en ears, and be converted, &c. That the chings preferred to in those convincements, and rethe Grace fee before them which d forme capacity afforded them to en, and heard, and to have underwould have converted them to which ends and Purpoles, and they thing, leaft it should draw them micheir Lufts, and Idols, they hipturned from it, and refused to See, and Understand it which also is ed in that wildome in her reprove dist Turn se in, or at my reproofs, 19. The goodness of God therelenced leading to Repentance. 4 And this is joyned in Att. 26. With the opening of the eyes of nd, viz. the running them from dark light, and from the power of Sutan, lade And it bath in it over and that is meneloned, in his convinc-

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ings,

ings, though in them, this always

vouchfafed viz

7. A more intimate, or express his or discovering some better Object. what our hearts are fet upon, and po with: some better good to be sough imbraced, than we are imbracing, or l ing after as God, or Christ; & Some ter way to walk in, for feeking th then that in which men walk, Provide Fob 15. 26, 27. with 16. 7, 12, 13, 14

2. Ar exerting some Divine Po or stretching forth the hand, thereby ing the Heart and Soul off from the niries, discovered and reproved to, o ter that better Object represented: a the representation whereof, the other and evil things are reproved. Prov. Hof. 11. 3. Yea, and often a kin driving men off from what is reput to what is commended, even from Idols, to the living and true God, by h ing up as it were, the way of the with Thornes, so as not to fuffer it to any thing but rentings, and pricking pains: convincements and horrors following after, pursuing, or retaini own thoughts, ways, and enterprise

Prou 23. 29, 33. Luk.15.16.

in Hof. 2.6, 7. and 6. 5. and therewith 3. A bending, bowing, and incl Hof. 5. 15. and the heart to let go the vanities disco and reproved, and to turn to Go AH. 26. 18,28. Christ exalted and commended, Plan

Math. 21. 30. 36. Though oftentimes the heart fulting with flesh and blood recoyls

d withdraws, like him that faid, I go and yet went not: thence that comint of Ephraim, that was brought to
Come let us return to the Lord, &c.
Ephraim, what shall I do to thee, -thy
iness is as the morning cloud, and as the
hy dew it goeth away, Hos. 6. 1, 2, 3, 4
d, I drew them with the cords of a man,
the bands of love—but,—they refused
return. Hos. 11.3, 4, 5. But then,

In the bowing, and inclining of the nGod-ward; there is also, a strengther, helping, incouraging, and surther of it: as in the Father of the Prodigal, and him asar off, and running and meethin, and bringing him home to himeven to his House, Luk. 15.20, 25. I as is afferted, 2 Cor. 6.1, 2. In the pted time I have heard, In the day of ation I have belped thee. Of which it, in Sect. 5. Such his Converting ations.

Then there are Renewing, Regeaing Operations, which though they initially in the converting operations, the convincing operations tend to a too, yet are more properly found acConverted Soul; though it may be y faid too. That the Soul is further werted in them: and they may be imtered in them: and they may be imiff; mentioned, in AS. 26. 18. As a fequent of the being turned unto God; wery effecting the Faith in Christ, and saudifying therethrough, may be (as

I conceive I included therein : for Soul wrought upon in the Conven Operations, to look roward God Christ, as presented to the Soul, in the beholding him; (to which, in the Co verting Operations also, it is moved begotten) by the power of the fame gu ir is strengthned, begor, and framed, close with, believe in, and depend God, in Christ, in which its made a No Creature; as to its State with God. as to its receipt of new Principles of rienal Life, in which it lives, and acts fro to, and for God, being acted by Grace and Spirit of God that takes Poffe on of it. Indeed Regeneration fully the begetting and bringing forth the wh Man to God, by the Spirit and Power God, and so is a continued work, which men go on gradatim, step, by f and is not compleated, till the Adopt be in the Redemption of the Body, the Refurrection of the Dead. As pears in Manth. 19. 28. Terbat have fo ed me in the Regeneration, when the Sou Man shall st upon the throne of his glo (hall fit on twelve thrones, &cc. Wh those words, [in the Regeneration.] at placed, as they may either be referred the words before, Te that have followed in the Regeneration; and for figuil That Regeneration is a progressive wor asthe following of Christallo is: a th as daily in doing, a thing in which Chi is to be followed, that is may be d

recand more in us : even, as also seeand entring his Kingdom here in its right Stare is: We cannot enter his igdom, but by being born of God; nor ther enter into it, to be under the Regint Power and Priviledges of it then as are born of God: namely, of God. bjectively discovered to us, and look, o orknown by us, (they that know thy me will truft in thee 5) and as efficiently efficaciously working by his Power, Spirit in us: And so Regeneration tains in it, Healing, Confirming, and nforming too: or they may in the rdsafter it, and denote the time, when hould receive their Honour, and wated wiz. In the Regeneration, when Son of man shall sit on the throne of his tion: and so it signifies, That the Remedion: when the Body also shall be ingell and be found in the Spirit and hen do) in speaking of Regeneration, tak of its First Acts. Of making a man Christe The overcoming of the Heart brill; and depend on him; and so the fuling the Spirit and Principles of new and heavenly Life into him. And so I singuish it from healing conforming petations; and it's sometime included, Convertion; as the end, or pleimate

acts in it : (as Conversion is usually me of the Souls furt turning to God : for or wife, Souls after Regeneration falling in actual Sins, or finful frames, must be Co verted from them: ) but as I faid before it properly follows, upon the heart nu ed to behold, or look upon God a Christ; as presented in his Gospel: and stands, in the framing, strengthning, a overcoming the heart to close with, r in, and rely on God in Christ, in, a through which, his Spirit and Pow Framing and Creating it in Christ, do enter into ir, poliels and act it, for, a towards Christ. And this is by a certa 2 King. 5. 14 are his workmanship, created in Christ ? to good works. Somewhat like the healing of the Ifraelites, in their looking to t

Ephel. 2. 10. Numb. 21. 9.

Pfal. 36. 8.

and it hath in it. 1. A Spiritual quickening or inlivening of the Soul, in its liftening, and looking to Christ, to living affection to, and like ment of him, and fo defire after him through the presentation of the excellen cy of him, as made known to, and ar prehended by the Soul; as Phil. 3. 7.

Serpent of Brais; or the healing of Na man, walling in the waters of fords

2. A Spiritual quickning and streng ening of the Soul, through the fame be of the knowledge, or word of Christ, into the heart, to a fleeing, or betaking felf for refige and reft to him; and fo close with, and hope in him, and in G

ough him. Heb. 6, 18, 10. Pfal. 0.10. A certain Spiritual inlivening of the odness, power, fairhfulness, love, &c. foto an acting in that life, infuled and into it, both towards God, and tords man: which the grace feen, and dieved by it operates, works, and begets and preferves, and carries on in it dirunto, and in It is let forth in Ezekiel 25, 26. By the making the Heart and ifit new, by his Spirit, and then putting his Spirit, into the Spirit made new ; begetting a new judgment, bent and ofition in the Soul, and a new heart, ire, love, affection toward God and brift a new will, purpose, and resolutifor him; and then a putting his Word, ower, and Spirit, into that Heart and Spirenewed to live in it, feed, act, and mate it, in, and for God, according to is mind.

this healing operations, are a kin to the Regenerating operations, and may be co-incident with his comforting operations too in part; they are spoken of as mits, and consequents to Conversion, thath is 15. Least they should be converted, and I should heat them: but by comparing that with Mark 4. 12. It includes, a stands in the Remission of Sins; at ast, as the necessary mean to it, or womb are of which it proceeds: for there for taking it is, and their sins should be forgiven with: Which by way of Metonemy, may signific.

fignific, and take in the confequents forgiveness also: fuch as,

1. The speaking peace to them, o fo the quicting, pacifying, and comform of the Heart and Confcience, in the fig and view of his goodnels, and knowled of his love and favour towards it a of the forgiveness of Sins, and hope Happinels; in which the heart-broke and disquieted with convincements of

proofs, and fears is healed.

2. A renewing and rectifying the wh man in mind, & judgment, will, and affect ons, and convertation; fanctifying of h throughout, filling him with right &c wh lome apprehensions, and thoughts of G and Christ, and himself, and all thin with right affections to God, heal those diffempers before in his hearts affections; in their out running after offence at God, and his Truth, hate what should be loved, and loving w should either absolutely, or comp tively be hated and lo healing t pations, fears, cares, anxieries, and or of mind, oc.

A removing and taking off W and Judgments, that might formerly inflicted on them for their rebellions Rubbornnels against him: year and degrees, and in due time taking off together the Difeafe, and Judgment, t came tipen us in Adum, and through Falls the power of natural Compa

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ad dominion of Sint and the bodily infrmities and Death too in the Relutction.

5. Consorring Operations, are in, and rough his Word or Truth, as it is in hrift, and by his hand, power, and spiworking therein, and therewith, inewing help and remedy in Ohrift, and God, and causing the Soul to appreand fee it; even suitable helps to all needs, and Exercises; and by begeting lively hope in God and Christ, for the s, and inductime out of them all; and thewing the gracious and good end of od, in his afflicting, denying croffing, Hering or ordering evils to it : the lifting reviving, and chearing of the heart, nd spirit; and maintaining the chearfulels and comfort of it in God: as in ibn 14. He comforted the hearts of his lciples, by, and through, presenting to hem God, and his goodness towards them, an object, therefore worthy to be beeved in, by them: and himself, as a con-Wlover of them, that as well went away in them for their good, as came and es and falvation; that he would fend hem another Comforter, who also, and sore fully should comfort them, by leadgehem into the Truth, (caufing them to em, ) and giving them to know his Preace with them, even while to appearance

ance, and in his body ablent free

them or

His comforting Operations may many, or fewer, according as he pleafe and as he fees good to give, and the con ditions of his people require, and they are meet for, but they are all in, and through his goodness, and grace in Christ discovered; as all his other gracious Operati onsbe: while he by his Spirit minds men of, and opens to them his Love, Power Wildom, Faithfulnels, his undertaking for them, promises to them, examples of his goodnels, and faithfulnels to others in like cases; and therein also sets before them, the inconsiderableness of their Ene mies, Dangers, Sufferings; the lightne and momentanils of them, in comparifon of the good afforded, and promiled them; he railes up, and incourages their hearts, and fills them with affured hope and consolation. 2 Theff. 2. 16, 17. 2 Cor. 4. 15, 16, 17, 60. 6. His strengthning and confirming

Operations are many of them of the fame import, and from the fame spring, with his comforting and healing Operations; com. 16, 7, 8. they are spoken of 1 Car. 16, 7, 8. Eph. 3. 15, 16. 1 Pet. 5. 10. And they differ little the one from the other, and therefore I put them both together as under one Head; onely his confirming Operations be such efficacies of his grace, and workings of his Spirit, as in, and by which he opening his Truth more clearly to the

seart, and therein discovering the weekness of all opposite Principles; or other-wife, also evidencing his Presence with his Truth, People, and Ways, doth make the heart more firm in belief of his Truth, and so in resolution to cleave, and adhere to it, and to him in it, and to his people and ways according to it; begetting in the heart more affurance of their Rightpels, and of good fuccess therein. His Arengthening Operations, (besides what harh been hinted of them, in the foregoing Operations,) more respect oppositions, refultances, and affaults against men, in Gods way; either by Sin in men, or by Satan, and men from without them; as allo Afflictions, Pressures and the like from ine hand of God: to fland under which. and against all assaults, the grace of God in Christ, as it is sufficient to strengthen men, so it doth it also, by presenting such Motives from, and confiderations of Gods love and goodness, Christ's faithfulness to them, and care and watchfulnels over them, and power and promises to save them; the good and gracious ends of God in them, and affurance of a good Issue out of them; with other Arguments as the Gofpel, or Truth Revealed affords: therethrough putting courage and resolution, virtue and man-hood as it were, into them, fo as to fland ir our with patience and magnanimity to the end.

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7. His conforming Operations, are of the like nature with his Renewing and heal-

Rom. 3. 5, 6, 7, 8, 9, 10, 11.

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ing, and by the fame means or medianish even the beholding the glory of Christ, and of God in Christ, as opened to meny and by his Spirit effectually, and by a certain creative force, or power working therein; as also, by the fame Spirit he will conform the body, to his own gloris ous body, at his coming : onely there is this difference, that in conforming the Soul, Mind, and Spitit to himfelf, he works upon men, in a way fuitable to men living; voluntary agents, and in their exercise of themselves in the ways in which he leads them, as in beholding his Glory, presented by him before them and thereforemen are capable of hindring chemselves of their own good in that, by turning away their minds from him, unto varity. As Naaman might have hindred the healing of his Leprofic, by consing out of the Waters of forden too loon, vis. before he had washed the Seventh time; though it continuing to to wash he could not hinder it. God effecting it in him by a creative power. But in the Refurrection, an I conforming of the Body to Christs plorious Body: Christ will work purely, Physically, (or Hyperphyfically rather,) and irrefiftably, as he wrought in creating things that had no voluntary agency in themselves; at least, none before be had made them : or as he works upon natural agents of things, as to make the Earth to Bud, or the Corn to grow i or more irrefiftibly then

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But this percains to the manner God's operation in these his grations of the manner God's operation in these his grations forkings; before we speak to which, we have propounded, consider the other ad of operations attributed to God, and what the Scriptures signific to us conmitting them.

## CHAP. IX.

Of Operations in Wrath and Judgment, attributed to God, as Hardning, Blinding, Deceiving Man,

## SECT. I.

bat the Scriptures Attribute these kind of Operations to God, and that yet we are so to conceive of him in them, as not to make him the Author of mens Sinnings.

Od is faid in the Scriptures to har-I den, blind, and deceive men; and refere that such Operations or Workis as tend to these things, are Attributo him is evident, both in the Wriis of the Prophets, and Apostles; for d is said by Moses, to have hardned Pharaon's

Ther abh's heart; and he faid to When he fent him to him that he harden his heart. so as he wou let the peoplego, Exed 421, and 74 9. 12. And to he is faid to have ha Sibons Spirit, and to have made his obstinate, that he might deliver him Ifraels hand Deut. 2.30. And I fays, by way of Expostulation why hast thou made us to erre from thy and bardned our bearts from thy And Paul laith of God, whom he w hardneth. And the Prophet Isaiah quoted by the Evangelift, faid, God blinded their eyes, and hardned their be Joh. 12, 46. It being God, who bade Prophet go, and make the beart of people fat, and their ears beary, and their eyes, left they fee with their eyes. bear with their ears, and understand their hearts, and be converted and be Isa, 6. 10. And God faid to Ese If the Prophet be deceived. I the Lord deceived that Prophet, Ezek. 14 9. how may these things be looked upon the works and doings of God? feeing just Lord, will not, nor can do iniqu Let no man fay when he is tempted am tempted of God: for God cannot tempted with evil, neither tempteth any man: every good gift, and ever perfect giving is from above, and come down from the Father of Lights, w whom is no variablenels, nor shadow turning. Surely, those things to decei

Zeph. 3. 5. Jam. 1. 13,17. [337]

harden, and make men obstinate, and olind ment are The works of Satan; how then can they be alcribed to God. man boar God, who is of paner eyes to beheat Highry ; much les then he make or ungel or the men up o evil: Surely therefore they are not works, or doings, in a proper way beaking or infadired of proper way de to holy a little being forther intro way to his Holine's Or how thould woith men, for their languities, if he vorks action of trame men units wick-be are a might be great infully in a so-magnificate, to provoke inchests, things den by the Law, (and yet more, if has be was do the cause himself of thell God be like to luch unjult Per-God forbid : yet after fome manner polingly those things also are alribed ums which remains with lobriety to nquired into by us. seafan bil soon bear ; but did evil lefter frime cher

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## her en and inche the eliment, and she she she she she she she san inche can they be accorded to God.

The those Operations is ascribed as a sire Judiciary ABs Confequential, a so Gods preventing grace and mens as of the Confequential and the confequential and the confequential and the confequential and the confequence of t

Otheres this first may be As That there kind of Ads of C tions, as afterfield to God, are ever fl any afts, and ordered to men by the Punifornent and Judgment for the fes of and Rebellions against his nels, and gracious Operations for the ing them. These are notice of his signations, in, and with men, but he tends his goodness and mercal less Repensance: (year mixeth lich too thele ladder operations: ) and for hardning, and blinding themetics against Hardens and blinds their cording to that in 174.65, 304. The chosen their own ways, and their lighteth in their abominations. I a chufe their debitions, and will bring fear upon them. Because when I ca none did answer; when I spake, they the bear; but did evil before mine eyes, chose that in which I delighted not. A that in Rom. 1.21, 26, 28 they knew God, they did no bin God, neither were thankful, cos For cause God gave them up to vile affections. And even as they did not like to ret [ 339 ]

od in their Knowledge, God gave them too Reprobate mind. This also may been in these instances of Gods hardng and blinding before mentioned. For main it is, That Pharach was a proud, rannical Oppreffor of Iswel, before See Exed. 3.14.
I hardned his heart, God fays of him, with 4. 21. hat he knew furely, that the King of would not let them go, but by no neeby) a mighey hand; before he ke of hardning his heart. And we that upon Moles's fift locating to b, in the Name of the Lord, to let peoplego to Worlde, or hold a Feaft the Lord, in the Wildernels; which chap. 5. 1,2,34 av dhimself proudly against the Lord, faid, Who is the Lord, that I should for soine, to let Ifrael go. I know not lord, neither will I let Ifrael go. Yea. after Mofes had told him, who the was, even the God of the Hebrews. had used Arguments to perswade him verf. 6, 7, 8, 9 et them go; yet, he was so far from kning to them, that he increased their dens, and oppressions, exacting their aber of Brick, but denying them neiry Materials, to be brought to them efore, to the greater imbittering of Spirits, and to the expoling them heir Takmasters rage and cruelty: and after God had bid Mofes work cles before him, and the Ægyptians. thew them forme Signes, that God had him to him, on that Mellage, yer,

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Verf. 22. Rockert &

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Vaf. 32.

at's faid. That Photache bears hard as Ainfeored reads its withhis to the sheet. Or, Pharaob bardned his beart the Greek reads its And God lays of his Pharaohs beart is bardned, be refuse to the people eo. And after their Waters w furned into Blood, Phararb surned, a differ went into bis house : and it's faid, Neit fer he bis heart to this allo And after G had fmitten him with the Plague of Frogs, and his beare began to yield that he promifed, upon God's reme of that Planue to let the people go: when God had at Maler's request, rem ed it it's faid. That, when Pharaob Conp. to Line Th that there was refrice he hardned his hea and hearhied not to them, wi the Lord ! faid: (namely that he would Chap. 3. 10.) Yea, and when God fent the Third Plague, the Plague of his

in which the Maricians could not dole but confessed it to be the Finger of Go yet it's faid .. That Pharaohs heart was bar ned, and be hearkned not unto them, as to Lord had faid. Yes, and yet again, wh God had threatned him with the Jud ment of Flies, and inflicted it because would not by the threatning, be adme

nished; and that also made his heart bow again, and yield fo, as to promi upon the removal thereof, they fould go, a worship God in the Witherness Yet al

that Judgment was removed, it is Pharagh bardned by beart at this time neuber would be les the people go.

after the Fifth Judgment upon their le, in which, as in the former, God chap. 9.7. elites; limiting the Agypuans Catte y, and not Ifraels yes uslaid, Pho-is hears was bardned; (remained in fiffnels and oblimacy, of purp ic to ch he had der it upon the former re-;) and not all this while is it faid, the Lord had hardned by heart. Till the Sixth Judgment Chap o. 12. d then is it laid. The Lord hurdred Philbeart. And yet after, and in the enth Judgment he made it yield again, as to confels his Sin, and justifie the rd; and intreat their Pravers for him. in promise thereupon, of letting them go they should flay no longer : yet, after le chap. 10. 1, over it is faid, His beart was hardned. God fays, Chap. 10. 1. Go in with erach, for I have bardned his heart, and beart of his fervants, &c. So that it apus, that Pharaoh was proud and wickid: before, God is laid to have hardhis hears. And the like we may fay Sibon King of Helbbon, and the Canaes, Job. 11.20. The measure of their uty was not in abams time : Gen. 15. 16. And yet re plain it is, in that of Ifrael, in I/a.S. To which that in Joh. 12. 40. hath 1/4. 1, 2, 31 ence, it is, Go make the heart of thuse fat. And it was such a poople, fo eyes, be blinded a as of whom he

משל Wul- read these

had faid. I have nour thed, and brough children, and they have rebelled against a finful Nation, a people laden with into a feed of evil doers, children that were rupters, that half for faken the Lord, ed the boly one of Ifrael to unger had sone backward: A people of whom lays, Why should ye be smitten any mo will revolumore and more; whose Ra people, people of Gomorrah, Year of whom avs. What could have been done more I have done in my vinevard? Where then, when I looked for grapes, brong forth wild grapes; And concerning w therefore he refolved, to take away hedge, that it might be eaten up, an break down the fence, that it might be to down, and to lay it waste, &c. And so people also were they, of whom he in Fer. 6. 30, Reprobate Silver, fall call them, because the Lord bath reje them: They were luch, as would not h the Word, not obey the will of the Lor but faid, We will not bear, we will not to in the ways. They were all grievous volicis, walking with flanders, braft, iron; all corrupters: Such as with wh all means had been used, and pains to to no purpose. the bellows were burn, lead consumed in the fire, the founder in ed in pain ; the picked were not plathe a Jer. 6. 16, 17, 28, 29. And the litter be feer in Par 81 10.11,14: Prod.

Chap. c. I.

## SECT 3

hat that faying of the Apolle. That God hat ions whom he will; Jimports, and how it is to be understood, by us.

Acceding clear it is then, That God Exerciteth, those his hardning Ope one onely by way of Judgment and ishment for tormer goodness abused, tinned against yet some reading, God said to thurash, That for this the railed him up, to the wan him. lower, and that his Name paight be ared in all the Earth; and that the mercy on whom he will have mercy an be will be bardens: Theoce conceive. at God Created Phuraob, and made King, on purpose to harden, and and for that he purpoled harden forme, whom he pleated, meerbecause he pleased, and without respect any thing good or evil in them; and mondingly in signe, handens them irrehew his power, and wrath, in their fruction. But they that thence thus stive and conclude an arearly militake with the Apoller layings, and in more from them than they afford any the ple stound for too. Menher dock the Apolite lay, Than

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a purpole, to harden and delivoy his nor locaks of his creating him, or ma ing him King, bur speaks of his raif him up; which compared with the horew Text; that uses the Word Text fignifying, e) make to fund. O'Or with the Greek Septuagint, that fays, triennes, I ba preferved thee: clearly fpeaks, but of Go upholding him in, and railing him o our of former Judgments, to as he w not Destroyed by them; nor fays h That he might harden and deltroy him but that he might show in him his Powe and make his Name known in all the Earth: which he might, and could have done, had Pharaph humbled himfelf & fore him, as he required of him; in the an inflance of the efficacy of his grade but he not fo doing, he did it in harding and judging him.

2. Nor are the following words intered, and concluded by the Apollie then

upon." Either,

ing of Gods eternal purpole, to harder fome; as fignified by the word Will

and he will, without respect to any fore provocation on their part: indeed, his shewing mercy may be, and is without any respect to any fore-going goodness to deferve it; and so his distribution of Tallents, ethers, Prerogatives, and so his comparative

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trarive having In that respect tome eners, as in the cale of Jacob and mationally confidered; forementio-the Apoblic may be to irrespective the med before! and might be fo ermined by him before the objects of secrimmation were born or had e wood or evily but we never find fuch thing afferted about his bardmen, much les doth the Apolle (19 frich a thing: but, all or bong He fays he will have mercy, on mile will have mercy, and whom of he hardens; thereby fignifying. That God is hot ordered or directa es counsel from none of them what to or do in any of his difpendations of cy or judgement; but is the fole & fove rorderer of his own ections: according that in Ifai. 40.13, 14. Who hath sed the Spirit of the Lord, or being ha fellor, bach taught him? with whom be counsel, and who instructed bim and he him in the path of judgement, or be him knowledge, or shewed him the of under funding & B hold the Nations a she drop of a Bucket, 8cc. on as the buth known the mind of God from who been bis Counsellor? Or who buth first n to him, undir (wall be recompensed to again? For of him, and through him; to time are all things, to about be glo-Freer Amen Shall any terab God knowledge

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hearledge, feeing he judgest the on high ? as Joh laith, No. It things, not according to others p thingship, but according to the co orn will, Rom. 11. 34, 35, 36. Jo Ephel i, pr.

Ephelety 1. Solute loveraignty over his Creatur Judging them in mercy or wrath, strat his bands are not tied from le vile or unworthy of mercy : nor by any birth, heigth, works, privi conferred upon them, lo ingaged w that in case of their finning press outly, and abuting his goodness, h not harden and delicoy them : as not ruled or ordered by his creature can give no law to him: fo fuch power over them, he can do u pleases to, and with them : only h not lyclor do iniquity; wholeever finned against him, be they whan will King or Pcelant, Jew or Go End 32. 35. Wayor a Prophet, Apolle or an A he can and may blot them out of Book a pothing conferred upon shem him, or done tormerly by them to for him can abridge his power of lo ing with them. As again, no when birth or condition, linkshock of convertation, or punishment to overs for howing merry, and

Gen. 18. 25. Zeph. 3. 5. Tit. 1. 2.

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of him, and lubmits to him. This only Pharaoband Sibou mighty Kings withstanding their greatness, were died and deltroyed by him i bur alfo Jews the feed of Abrabam, Ifade and et despiting his Law, and rebelling off his countels and confinands, and fing to walk in his ways, one were only punishe with many foreland vy Judgements, but allo, netwithding all their priviledges (Gods chaife hein love to them, and honour conding all their Temple building, Saees and Services done to him, and rks of rightcounters of their own hight by them, were at length for refulals of Christ and his Doctrine, despite done to him, and his Servants ken off, (except a remnant by grace, meer mercy referred) and unpeopled him: being hardned, blindaed and gi-up to their own imaginations and fions, to flumble and fall in them. d on the other fide, not only Rabab, and some other poor Sinners a-nest the Gentiles obtained morey, but the Gentiles more generally after and withflanding their long going aftray, walkleig in their own ways, and their Epbefa-11,12, rear aborninations, idolatties, 13, 14, 17,18, heries, and all manner of open and 19, 20of Col fette unto them and therein

therein pardon of their fins, and from God was sendred and pres them, through, and in the name of Ch and wholoever accepted the tender kingdom and Church of God and Cl Math. 11. 25, 2nd received into nighness to them. alfo the mysteries of the Kingdom of G were hid from the richer, learned prudent perions of the lews, that w therethrough lifted up against God, th riches, prudence, yea or fell-righted nels notwithstanding; and revealed the poor and simple Disciples, the despreable in the eyes of the other; but as Babes and Sucklings in respect their parts and capacities, and this becit for pleased God it feemed good and it to him to deal for with them. Yes Angels that finned chough high glarious Spirits, yet God did not b of their height, power or greatnels is them, but plunged them down into remptible man of a far meaner could tion and condition, being made of duft, was piried by him, and found a cy with him. And therefore in the het and apprehension of this Source ty of God over his Creatures, and li ty to dispose of them, in shewing a and chardning, and blinding them pleases, as also of his infinite purity perfect haired of fin where even b

File (2.21).12. 12, 14, 17,18

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Apolile Paulber down his body i Cor. 9. 29ought it into subjection, dealt he with AH.9.19. trached to others, he flouid him minorwich landing a choice Velle magnific heacastaway, as Tida ancholen Apolite, was before him hwaelts I and would not have us neof it) many of the Fathers al was that notwish standing, fo fand (With dor their fins against his he delitored them. As the Apolitic allo minds us, that the Lord having his ecopic out of Egypt; you after delitored those that believed, not us; sid was ablde believing, as Pfel iometime believed, yet that exe em hor from deliruction a year mich though a Prophet and greater the rest of the Prophers - wer mo ing to fandific the Lord before the into the good Land of Pre eing such a Propher, yea and in things faithful, would non privi-thin from fuch a judgement upon baying but that one time to tailed thum. And Jeremy, though a Pro- Fer. 1. 4. with and lanctified in the womb thereunto, 15- 19, 20,24, tening our forne way it feems, floor upon his returning again a otherwise and been-rejected his first ordinarion notwithstanding. Thence Davidale g funed in the matter of Urish Tal 51.1, 2.

3, 4, 5, 6, 60

building not dust plead aby engage of while of a continue his available of while of a continue his available of while of the food was being food was being food one to him or by him year to fave him, but only pleads and his motives as intimately acknowled the had fo broken Cover that being of his former priviled into les count plead an excaption. Gotts independent this light, and do name of his preferee and burn. The artificient which good pleafure to him which is preferee and burn. He had count thin away or to him. Satisficate to walk him away or to him. Satisficate to walk him away or to him. Satisficate dots upon any account him away artificating being and him away or to him. Satisficate were his Creature, that to no excite the count him to a count him to the count him to the

And this Preroguelve God hath an exciteit over his Creature, that to no adight prefuse to fin against him on bule that they trace, or turn it into was ness which the grace, or turn it into was ness which the grace of the people and the chose special and the chose and called and faved them become they have formerly believed brotel and seed him, built him I ples, offered sacrifices, preached or ped in his Name, or. But that all makes to tremble before shift, and say of him, and work out their called to which with fear and trembling, all towlines of mind, depending on

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and giver an their falterion subsided, for pull up, with pride an author with pride and an authorized for far accessors and hers found in them, or resel God by diene . And that the poor inveble fining wet the wilest and watched highride perswaded and major to fleets him for mercy, and of him; who noctrichstanding the orthine is train emend in to them, and pand dwill so all, that in due turns the diction sives under him, and feet and grave of him in Christ telo purpotes de both admoni when first taken into favour, and honored of him to be his choice after being redemand mineral and they had heard his weigh more of the midfl of the most back that to loved and them and would keep mercy decemb with them if they loved rejection type if they, after all this forger him, and ferve other Gods hould perill, even as the other Nat The difference between them therein Rom. 2. 8, 9; it might be in destroying them more grievous destruction, as they termiore honoured of him: whence hole ferious cautions in Dent. 6.6 8. were of being lifted up, to forger in against him sand that Denting, 18, to left shere stould be amongs show

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manionerman, family or tribe, obserbeart and fay Talh I (hall have neare will not carle me because I am fin fuch a one, and have done luch on things i though I malk refront mide and ginations y The Lord will not spare (whatever he bed hurshi wrath and gerifically finishing and bine, still be a atter for all frayed hims i And of the la Africe foul when it them were obtolerathen the unbelief and were blinds hardady it is laid by the Apollo that they at they consided accided his consideration of the Golden for God is about 100 God gradilibeni in again (i Rein 1 1.02. 1 unwordinels, and Godelpreleuran micros tipos them matwithlians whith purpose also the same Apole of utory with a hole of strategy fumbled aithe flumbling from an his brans defire was, that they mig favirily call and to that purpole pe ked them by his writing to jed Rom gogs ownh long for & Is feens then that he knew, that it was Gods dower to fave or destroy them be pleased. True it is that the gifts calling of God, are without repenta Rome 11. 20. But that was fuch a gift calling them in their Fathers, and o love to them, as that a feed of them not fail of the bleffing. which God o have performed to the Fathers in M

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a generation to have been brought them, though he had delitoyed the economication period. Exod. 22. 10. The Barcill role them. that God with them is a rate up children made Administration. So, in and upon mine aromales made to him, though compatibled. Let these considerant nove us them to find in two and hecasol preliming wood the account two two preliming wood the account two against him least we fast and prelimination in the least we fast and prelimination in the account of the constant generation to have been brought cen by the Lord in the Propher E Chap, 3. 13 when I lay to a ous man, thou halt futely live (as will lay to to none Bur choice which Christ, and so truly righteous) yet filie) trust in his righteousures? If lieving, loving, and being accepted a land to committed quity, he shall Nor let usliften to those that led alide with that errour of the thall tay, when the righteous man possible supposition; for that is to

render vain the layings of God, as Devil would have us, that we might to upon the ferious Caurions and exhouse our grounded thereupon, as ridicule fuch as theirs would be, that delling us weaks Flood come again we hall all drowned unless in such an Ark ashist should exhort to get us such Arks, what is the forelaid supposition in it left, is thing not to be leared, nor possible to our confidering Gods ablotute oromi the contrary: they might as well to supposition in Ezek 33.14. When a we man turneth from his mickedhele, to hall live; reply & say true but when's How can that be, that a wicked faculd do fo gracious an act, as to to God from his iniquity? Seeing a tree (as every wicked man is) can forth no fuch good fruit as depend and turning to God is Betides that teous men may turn from their t proved to be too often true, as is evid in David, Solomon and others: now to God cannot in fuch a case leave and over, and harden fuch a one, is all in effect, as to contradict the Apostle, a and to contradict David, who by cry for mercy, and not to becast out of G fight, implyed it to be mercy to him, & engagement towards him, not the cast him away and destroy him. B wave fuch frivolous cavils; take we

finning prelumpruously, or having med, of challenging the tayour of God on the score of our former rightcoufels or fervices, but let us rather, as Da-d, in fuch a cafe beg for mercy from God, or to cafe us away, or take his holy Spifrom us, whicreby our heartsmight be rdened from his fear; acknowledging ods power, (our former believing or ing right-outsels notwithstanding) for ir rebellions or departures from the way righteonliness, to harden and deltroy

He will have mercy on whom he will

which is yet again implyed further,
The Power, Force and Irrelifibles
of Gods Will and Decree when it thes, or is brought forth, by any thing n man can do there against. As he will be compagion on whom he will have comion, whoever fay against ir, or are dismented at it, and endeavour to hinit. As the Father of the Prodigal ould have mercy upon his repenting folligal Son, shew him respect, pass by sformer militarriages, and with glad-Is enterrain him with the highest deonstrations of his love, however the pleased with it, signifying that so God Il extend mercy to the Publicans and nners in calling them to repentance hen he will, and accepting those of them t obey the call, forgiving all their formore notorious finnings, for all the Pharifees" Aaz

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Pharifees, discontents and murmurings a is and would call in mercy the Gentile and justifie the obeyers of his call, though the Jewsminimized at 4, and opposed 4, perfecuting the Aposiles who were infiniments imployed thereto: by him lo when he will harden & blind any perfonsit tha prevail; whom he will he hardens, how-ever the perions hardned by him might suppose themselves priviledged there gainft, or might think by their wildon or freegth to prevent or hinder it. A to raile up ( et as the Hebrew Word in nifes, cause to fland, preserve and to out of former judgements.) Pharaoh, thew in him his power, this liberty power to harden, and deltroy the great and mightiest that fin against him, a the power and force of his hardning of rations when and lo far as he will have and fo to make his Name to be declar others to fear and tremble before hi and take heed of provoking him to th kind of judiciary proceedings again them; fuch is the import of thole layin worthy our diligent confideration.

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of they areny towards and are they a framed and CTO and vinet the mideus to en from the ways, and han hat God in bardning and blinding men, uideth in dyndegreens and much furbynish consideration of mercental phene may be nemedy must be ned himieli upon fuch utigements, as tem The it's me be minded too, that this I therdning and blinding men; is not lone at once untially, but by degrees, and ill it be fully done there is chope for menveat they hardning mien in particlo that they from upon their lown ways d counsider it ordered of God, whats were wants, and ready to forgive, and lights not in the death of the micked, but where that they turn and live, as a means bring men upon fuch rocks and diff stricts, as the which their may be forested been to God for; anchance of this that-pand for relaid, I freed is simpart blinded, Rom. 11 and white blinding is simpart happened to clients, 32. Whe fidness of the Gentiles be come in. ind that God hath faut them all up in mbelief, that he might have make upthereall , and to in 16. 63. 17 when st . 5.3 through their hardness they have the hemselves upon milbries, and then bein to feethe error of their ways, i they bole down from Heaven, and belond other Glory www.heroes.the zealand also reigh the lotteding of aby bourds

of thy mercy towards me are they referenced? and O Lord, why half the madeus to err from thy ways, and has not our beauty from thy frait? Router thy Screens take, the tribes of this hardning Pharach, occasion'd him to me himfelf upon such judgements, as some what solvened him, and made him of for mercy and longiveness, and upon the ing for it he had it to not in men God, even to his enemies, When by judgements they are moved to re Exect of 27, 28, year, and had he not hardened his heare again, by and his vants, and fo provoked God to i iveo, verf. 32 34. Chapito.s. be have chaped further jougements. Be there against preferring his heart, God it ned it marks or gave him up to go handless, even to his further mileny defluction: but we may for him in was before God came to that him, he had before dis hardened Bood. 8. 8. 12. ing himfelf after the judgment of Progs, his heart was or remained hard ed, to as not so take notice of the fol my judgments, the confelled by his h gleians to be by the finger of God and char withed him upon a ark judgment, in and by which his was ferror what spread, and sha

and to promite to let the people with the intrest Mafer to cry to God ham. Who also readily heard him, a therrallo hardening his own heart as in, he provoked the Lord to harden too, till he threaters him to fend all his legues upon his Heart, and upon his evants, and upon all his People, to take him know that there was none like in all the Earth. And fure that the bave such rendency as in Plat. By.

That knowing him to be such a one might such his Name; and indeed down the Lend) see this cause or purpose at raised thee up (made thee to stand, as the separagint reads it preserved thee mely from perishing in the some ies from which he was tailed up or our that I might shew in thee my power, that my Name may be declared to the Earth, which might have been accomplished too without his tulu, had by that forticarance and long suffering which God yet endured him though Veffel of Wrath, made up or fined to de-ution: been led to repentance (as his ing suffering and goodness dorn lead to it, Rom. 9.21. with 21.4, 5.) God lays, as some rathly from that conclude that railed him up, much leis exessed han the might defrey him. But he preyed and endured him yet that he might
we his power in him; and that his
inte might be declared, which might
relieve also in his overtuning his ac-

Dinacy, and anaking him wield to him, as ar length he did make him to les Henel go upon their own terms had he then allo sibmitted to have for Gods Name his glower had appeared. his Name might have been declared him; or by occision of him through the Earth, with his latery and wells as it was by Nebhrbadhossen alter was humbling him elf before God alter me Dan. 4. 1. 2,3. 34. 38, 36, 37. ment examined dipon him wo B abid yet regaining the winkspures and ficking the herd who had to clear and notoriously smade in pump hands if a some power of his wrath, and read in some spiricy in his bumbling him before him is provoked (600 nto) bard his durchers even to give him up, a no ab hardness up and papalest into up that mayed by appoing him. And y that mayed by appoing him. And y that also eyes his total hardning men Deliruction ( 4s destruction follows the unon bent his deftroying men when in Whardengdanes it is a judgment that is flow in palling and bringing upon me Che had pather the illues of their ow Exel. 33. 11. Ways mand upon his hardening them. past might a waken them to repentance and sharpery miguid thereupon turn to it and doth lents is in mercy to other the to litter do bear administration and warp to the to litter do bear against him a

Exad. 14. 3, 4.

d 18. 32.

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fight of former Rebellions and Selfhings which had betweeked God to on meblind them in done to return to nay have mercy spon them, and not extrem, and give them ap allo to ruine. So is said. That God would en Pharaohs heart at the laft, to purafter Israel, when he had let them and when his heart, and the heart is Servants turned against Israel, to Why have we done this, that we have caet so from fervine as; yea, he did accordingly after their to recoyling, ily harden it, to this end, That the areas, might know him to be the even that the remainder of them Exed. 14. 2,4 know him; and foasin Pfac 83. ces he Name as also is implyed in all Veries of that Pfalm. That the and everlating thame trouble conun, and perithing of the oblinate that is ordered to this end. That may whom, that he whose Name is much high over all the Earth. rizens or to make men blind than against it, and not by it; on the I ver they are afterbed to God. bec against his will, sening it felf to his them effectively, they could not evenuent or broadle allo it is with think, as a mil and rightcous thing; men things as hardnels, blindnels, dec fleoild belef them, for their punishm

How and in what foule the forefaid a cions of hardning, blinding, but are tributed unto them.

Et is view now, how, or after manner God may be laid to ha blind, deceive men, and turn their to have his people; as Pfal 107, 25 that might be tendred their heart ren to have his people: as in Exed. 14.5 beart was turned against the Beople:) it is aid. That God is not a God th pleasure in iniquity, he hates the of it; and he himself fwears, that he no pleasure in the Death of the working that they should continue the continue to the working the continue to the contin their Sins, and dye; ) but rather, the should earn, and five: Surely, the his operations properly, and direction of his mercy, in drawing the hispitell, and framing them to his but by a kind of indirect, permittive cidental operation; as the Sun m fald to cause darkness, by seaving the rizon; or to make men blind that against it, and not by it; or the yet they are ascribed to God , be against his will, setting it self to hi them effectively, they could not wroughts or because also it is with will, as a just and rightcous thing fuch' things as hardness, blindness, de

should betal them, for their puni

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Pfal. 5. 45 5. Exek. 33. 11. [863]

tunning therethrough upon their own lamities: and because they are occasionable formething properly and directly aught and done by him: we may that by such ways as these, God may

aid to dothem.

By permitting, leaving, and giving men to themselves, and to their own gipations and lufts, to be hardred by manot giving forth his grace any fur-, as to fuch and fuch a particular (or norsh hardning nor at all ) to hin-and keep them back from such hardand blindness but letting them have willsand liberry to follow after their n devices and purpoles, and so to run niclyes into desperate stiffness of heart in God and his counsels, as in Plat 81. 14. Ifrael would none of me. So I eave up to their own bearts lufts, and they od in their own counfels. And so the siles becoming vain in their own ima-tions, and not like ing to retain, or e God in their Knowledge; God there up to vile affections, and to ind void of Judgment, Rom. 1.21,25, And so as the Sun going from causes darkness to Christ, who is the ht of the World, hiding himself from sople, it follows upon it, that their are blinded, and he hath blinded is eyes; namely, by taking away his he from them: not by imparing, or ing malice into them, but by withring his mercy from them: as An-

Joh lage, 40,

guffine well fays. Non imparticulo me am, fed non impertiendo milericordica 2, By giving leave and commission

millively to Satan to enter into them it were, and policisthem, with lying, an falle imaginations, hopes and fears so to deceive, and blind, and hardenthe So the Lord took away all that forh by permitting, and giving leave to San to do it. And he is laid, to have mor David against Ifrael, to lay, Go number the people, in lesting Satan provoke Dav toit. So he hardned Ahabs heart, by ing leave, or commission to a lying Su to innce him to go to Ramoth Gilend, promising him, by the mouth of his h Peophers Juccels and prosperity in his I And he may be faid to he deceived those Prophets, norby his Sp dictating any deceir to them: (far from us, to to Blafpheme him! ) be

11, 12.

Job. I.

2 Sam. 24. 1. with I Chron.

I King. 22. 20, 21, 22, 23.

Mark. 472. 12. with Math. 8. 31, 32.

Theff. 2. 10, who is forward to flich work, if sen ted, bring strong Delusions to men; he might be faid to be fend the male Spirit into the Hells of Swine 115 whi upon their delire of it, he gave the Lul. 8. 32,33. Leave to go.

giving way, and leave to the Falle So to enter into them, and decrive the

as in the same way, he is said, to se men strong Delusions, that they may lieve a lye, oc. namely, by letting said

By ordering luch good unity

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(especially, if left to themselves, will take occasion to harden, and stuffen themselves in their retions for Sin, and against God. S very luffering the Magicians to do luch gs by their Inchantments, as Moles and condid by his Finger; or ordering Mo-and Aaron to do luch things, as they d do the like, occasion'd Pharaoh to ght by those Judgments; yea, his grais readined to remove the Judgment, give respite to Phanash so easily at property of doing better, and intreaof Mofes to pray for him, hardned rach heart: or rather, as the Apolile

He after his hardness and impenitendelpiting or looking overly upon Ram. 2.4, 5 d's ealinels to be intreated, and lo uphis goodness, and long-suffering which and have moved him to Repentance, d up wtach to himself, against a day of ath: according to that in Pfal. 50.21. ele things haft thou done and I hept filence. a thoughtes that I was altogether such a stry self, &c. And that in Eccles. 8. Becaule lentence against an evil doer not executed Ipendily, therefore the art of the Sons of Men, is fully fet, (that is hardned and made obstinate, ) in id eventually, God's goodness, and forcarance to them, hardens them, and inds them, because they take boldness ence-through their wickedness to prefume

filme to Sin yet more, and becomin in their imaginations, blind them and are made uncertain, whither t be any God, or providence of God, cause he doch not punish the evil of ways. Again, by ordering Ifrael to in through the Wildernels, where account to probability, it things be thought would be parangled and to by order a kind of Tryal to Pharaph, whether all his fore-past Judgments, he would frand in awe of hims; fleeing he we yet hold fall his coverous delign of riching himself by their bondage: also permitted Satan to put into his fuch a thought, that now he might a good advantage, to force them be and to be was firenginged, and and to purfue after them, to his Definite And to God turned the hearts of Agyprians, to hate his people, by or his People, as provoked them, being to envy, and fear them; and then mitting them to S tran, and their o hearts, to flir up envy and hatred again ning oblinate people that refule to w in his ways, or be warned by the fou of his Trumper, that he will lay ftun ling blocks before them; and the Fat and Son thall fall together upon the Jer. 5.17, 18,-21. Such was Christs we nels, Crois, and abatement; and the

Ifu. 8. 13, 14.

teny put him to Death, and the Preaching of the Cross to the generality of

Yez, we may add ( if we can conive otherwise of it, then as included in har is faid ) By curfing his Blefings and en his own Ordinances to Men, as finares and traps to them for their ule of them: as in Pfal. 69. 22, 23,24. Let their table become a fnare, and that ich was for their welfare a trap, bec. Yet is is for accidentally as it were, by reaof their pride, coverousness, &c. which them to take offence, and boggle at Word of God, which altogether locaks flich ways against them, vexing, galg, and inraging them, (they loving their eds that are evil,) and so becoming a vour of Death, unto Death to them? ea, the very Spirit of God may work the Dilcoveries of their refilting and jecting them to their very hearts, as av occasion the heart, retaining its love iniquity to exert its wickedness, and fo cafionally harden it, to desperate Reellion, and so may his Judgment too: s in Rev. 16, 8, 9. And thus I conceive of God's hardening Operations; or such Operations as attributed to him.

I shall close up this Chapter with Mr. Mallers Exposition of those Words, in Pfal. 105. 25. He turned their hearts to

bate

hate his people. Not that God (faith was the Authors of Pharaohia and Agestians evil Courtles; or shat he cheld maky and wicked couples in their minds : For God is a God that mi not diriguity. &c. Which lentence is re Speared often in the Scripuses as Dent 32. Hof I lei Refal 190 hi hard our whole soul is to be held fast by that we may know that God in she cause of any Sin; nor doth be effects or approve of the wicked pels a diffinity of the Wicked that the car of Sin is the corrupt will of Man; the fuggestion of the Devil of buriface faid to have perverted, or turned ! bhy and the Egyptians hearts, in sha Sterlaking them their breverighe feeh as they were naturally, that the miner pour out their haired concer-against Headt which haired was of God, but of their inbred malice pri banvernoulness; which because God non someth, or take away by his Crea he is faid to have perverted, or turn Sthair bearts that the Godly might der Bande that these things (which ha pen to them, from such evil men ) con not unto them, without his will. Th (days he,) is the most fincere meaning of it, and most consonant to the Scrip times to To which agrees, Ang. Tom. contra Pelag. p. 300. God hardens, no by putting Malice igro'men, but by will dra win

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wing his mercy from them. And in First Book, against the 2 Epp. of ag. chap. 18. No man is compelled the power of God against his will, ther to good or evil; but God for-ting men deservedly, they go into evil, d helping them undelervedly, they are overted to good. That Phrale of perrting them, and hardning them, uled flood of any efficacions action of God, of his permission, and forsaking; as us. Lib. 5. contra Julianum. For it is hal in the Hebrew Tongue, that Verbs, words lignifying Actions, are put for e causes of Actions; either mily such, luch as without which they would not which leeing they are the Will Pow-Permillion, it often falls out, that they to be expounded by, I will, I can, Inffer, or permit; and by their own in-utive; as, Gal. 5. So, many as are flifted by the Law; that is, defire to jullified. I Cor. 10. I pleafe all men; at is, defire or endeavour it. Luk. 8. earing, they bear not; that is, will not at: Why half thou made us to erre from ways, and hardned our hearts from thy ear? that is, Why haft thou left us, and affered us to erre, &c. And not rather drawn us back, and governed us by thy pirit, that by our negligence, malice, or vickedness, we rush not into evil, &c! hus he, which soberly construed, and ked upon as the Judicial acts of God,
B b after

after Grace extended and rejected, I co erive, to be very right and Orthod Hor which caule I have thus hoted, transcribed it, as worthy to be credit and received. And thus much for kinds of God's operations: in which a we have thewed the manner of Go working in operations of this latter kin which respect the working of men to \$ or rather, in what feule luch operation may be Attributed to God. I might have noted also. That the fame feuter of Trute, or providence of God p have diverse operations in divers incasthat laying of Christ, to the few, foh, 34. If se continue in my words, then are my Disciples, indeed, and I e shall know to truth, and the truth shall let you free, it occasionally offended, and integed the few; to be might comfort others, and iffuct others in the way, to obtain I dome, and admonish others of, and e them to lear, departing from his wor and as the lame cloud that protected Iseaelites, blew the Agyptians into the S But I pais it, and come to what remain viz. The manner of God's working his. Gracious Operations, which are more properly, directly, and effectively his

To educate and governed us by thy provided to by thy provided to by the provided to by the provided to by the rick and governed to be the rick and into the cold explains by which forced a condition of G. a. a. a. b. a. b.

rederswands, as properly fuch, by hon remed to the will, and working of Men and to rive counter of his will is pleased to of that even is those his works, in Baile Physics to his Crueity, Sup be the market of Got's working in Men by his grace preventing on accompanying and following the perfect Council or his most boly will be may, and dothiswork officently it of vers, or in the time man at divers time of God's gracious operations are according ing to the counsel of his will, and in some smoll certain, that God, fas the Apostie lays Epster i. rr. ) worken ar thinks patiely, that he worken? we may nor lay. That he worketh s Sins, and Evils in thein, of the Works the Devill, which he tank to delliny according as his most infinitely wife chanding directed, and his will reid determineth, withour asking adof any Creature whatbever all ver heitflet doch the Aponte therehean, that he workern nothing with dar is doe 18; but in all his publishments, Bb 2 and

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respect to the wills, and workings of Men. and so the counsel of his will is pleased to order: for even in those his works, (his punishing Pharaoh for his Cruelty, Sup-

pole: And Judas for his Goveroulnels: And approving Cornelius his Sincerity: And David's Zeal for his House.) He wrought according as the countel of his will ordered, and not otherwise. And we may lay, that according to that most perfect Counsel of his most holy will, he may, and doth work differently in divers, or in the same man at divers time Pfal. 14. 5, 17. as he pleases though always holily and graciously, both in his preventing, and following operations; as well as in his dispensations of means; there may bed vers measures afforded, and what he de afford, he may afford it diverily; as G as John Baptill in the Womb, or prefer ly after as Timothy from a Child & Some he may call into his Vineyard the Third hout, when others may sta idle till the Ninth, or Eleventh. and some more strongly than others, us more and more powerful means to infort them: as the Lord is faid to have infirm ed Isaiah with a Strong hand; and hedged up the way of swerving If as with Thornes; so as not to let he find her Lovers, and so in a manner so con them by affictions and convincement to return to him again: though for

Bb2

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even to forced as it were, yet revolt or 1/2. 8. 11. oon recoile Yes, and Christ implies, Hof. 2.6, 7. that where God afforded more glorion 1/a. 1. 4, 5. means, the allo pur forth more power, in, 6.1, 2, 3,4 and with them; so as had others had thole means, they would by the power Matth. 11. 20, hole means, they would by the period 21, 22,23,24. hey did, with what they had, or then 42, 6c. others did that had those greater means, in which his operations, as well as in his differnations, we alcribe to him his own glorious liberry; and acknowledge, That e will have mercy, on whom he will have very; and whom he will he hardens: as we ewed in the foregoing Chapter. Let ne add.

1. That he is not prescribed by man, is of his own will, hard ordered, both shom to prevent with his mercy and race; and that we have Icen, is generalall men in their leafons, and according o capacites iven theme moved therefo by no mans merit, but by his own mere good will, and pleasure; and whom he will, he after fuch grace afforded, striving with them, and following them, abused by hem, hardens; no man hath prescribed hat to him. and upon whom to orders we have noted : but as himself pleaf-

2. After men having abused grace; are n some measure hardned by him, it's meetly in his good pleasure, on whompto new hich therey; as to brevent them again Bb 3

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M. 8. 11.

F4. 3.6, 7.

F.t. 1. 4. 5.

16. 4. 1 . ALS 61,2,304

Matth. 11. 20.

21. 23,23,24 9.12. 4b. 41,

and follow them longer that be may evercome their Evils, with more good nels: and on whom he will and when the lact spiles Bive the sudgeste triving with the ball as of 3- Wich reference to following Grace: He will buile mercy, on whom he will have mercy: Even to justific, accept, and receive 42, 600. them as his cholen ones . No man hath prefcribed him his way or let him a Jaw in this ther will be be letted from hew. to the wir to warmely, those that hearing and learning of him come to Christ ac And again whom he will, what man ner of persons he pleaseth, and not whom men preferibe to him; he hardnesh and are disobedient on his Son, whether Jers of Gentiles regions and devout objerness the Law, or prophane and looke liver have been as was before as well of ou was muse monie, but by his own more god will, and pleature; and whom he will be after fuch grace afforded aftering with them, and token mem. ability by dens; no man harb pre tribed That in this biver its of operation by a likeness with men Generally. Plat. After men 493 44 Minel Rtacel are wne mealure THE I APPEAUTIBLE LOSS THE STATES Figh With then are Halfasin

whether he give greater, or lefter means To lead to know then, and to Repentance. yet in, and with those means, his preventing operations are alike afforded to them that have the lefter as the greater means, alike, I fay, not in measure, as neither is the measure of what is required of them like; to whom more is given of them is more expected and required; nor is the very matter of the operations formerly the fame, or alike; for in that respect too there are diversity of operations, though the fame Lord: but alike as to analogy or refemblance in God's dealings; where fore allo, his proceedings with them in judgment, is, or will be alike, onely to the Jew first, and also to the Gentile, Rom., 7, 8, 9, 10, 11. Both are reproved, and sulted, for putting God, and his Truth nom them, and imprisoning it in untighcousiness, oc. As on the other side, the obeyer of God's Voice, the fearer of God ind worker of Righteoufriels in every Nanon: (I say, not in the practice of every Religion, for that stands not with the tar of God,) is accepted of him; the undreumcision of the uncircumcifed. (And way of Analogy, the want of outward aprilme, in the outwardly unbapsiled that have not opportunity thereunto all not prejudice their acceptation With Rom. 2. 25, 26, God, they doing the Truth, revealed of 27, 28, 29.
God to them: not on the other lide, [hall
the outward Circumcilion, or Baptiline, Protestion help the dilobedient So

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that

that the Equity of Gods ways, and uniformity, of his dealings with men appear in his divertices of dispensations and op rations: that he walks in one way wi men for approvement, or disapprov ment, justification, or condemnation And with respect to the equity, and that sense, likeness of his dealings with men in his gratious operations, as laying the foundation of it in his judging them is that excellent passage in the Pfaimi very pregnant, Plal. 33. 12, 13, o Heffed is the Nation whose God is the Large (who own and worthin God in Chris the people he hath choice for an inhe tance to bimilelf, as in lorge fort and len the Nation of Ifrael to have his Starte judginents, and Oracles, berrufted w them I to more choicely, the Worthing of God in Truth, in every Nation , t Nation that own him for their God, at man, and to the people, that is godly, gracious; those that bearing and learning of the Father come to Christ, and lo built upon him; for they are the cho generation, the royal triefhood, the hi Nation, 1 let, 2.4, 5, 9. But then less we should think Gods ghodnels to bound up to lone few onely precise choice, as most take the lens to be follows. The Lard looketh (2 27 hath looket down or with care and considerant looked from beaven. He behalleth

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hath ticheld, on feems yes, providing igen and beheld and the fons of men; en do beheldy and lacked appon them th an eye of pitty and compassion, as mb for a burne offering, to take away ir Sin, and fo bring in Grace and Saltion to them: (as the fame Word is de Gen, 22. 8 of Tran Where it is repd, So to look asso provide; and thence Name of that place Jehnvah liseb, er 14) and then it follows, from the ace of his habitation or dwelling, (which properly, and in the truth of it, Christ having Dyed for all men, he is railed ain, alcended, and glorified the as fo onfidered, as one that hath performed his all, in Suffering for us, is the habitation God's holines, his beloved one in hom his Soul delighteth, and where in the pleaseth him, what all fulness should well; even all the fulness of the Godad, bodily; from thence, leven in, and rough him, as having done his will; looketh mumin he hath confideratively oked, or let his heart to take care of for them, upon all the inhabitants of Earth. As he looked down with upon them as first to top consider ir milery, and provide them a Savid dwelling in him, he through him them, and to extend his agoodness savous toushem a to load sheep with

with the benefits, and afford them d werles of his Trush and then The month (mom He is fallibring, bris ofathionomof) whether bears rogerber alike in his beholding them, & din tovering his Being Power, Goodness vanity of the World, and of their L and all things here below, on. He cretly convincing them, and by his go nes, leading and drawing them, to? after or coward himself in his Son, to pent, to grope and feel which him? feet him who is not the from any of 25 5 12 and to is in like manner, or to other the with another, and one as as another, framing, and fathioning the and in meeting with, or coming to who they would be together, and then The lows Heconiders, Dermindeth, and Mandagly cases notice of an their will when he hath trained; for frames to thearts, even the heart of all the Sont then of thisbitane of the Earth in t leveral mate together to one object. Rifarin Christ his dwelling place; of as to the manner of his framilie the then and hoe till then, he confiders di Works, and minds how they won whenver they yield up to him in his fra mes of them, to work, and walk in the or in that truth, and good nels by hersworking, and faming then to ote to rebelagainst hims and then a follow

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King is faved by the mulitude of an of, a pushe man is my delivered by much rehard, an Florse is a namething for safe-neither shall be deliver any by his great cause; Bahaid the eye of the Lord is upthem that fear him, upon them that hope his Mercy, to desper their Soul from Beath, &c. As if he should say, upon he Lords training their hearts alike or ogether, though he leads and draws all men one way, yet minding their works there is there great difference; some of them withdrawing, rebelling, or relifting his grace and Spirit and Imothering the truth in unrighteoulness are chuling her lown ways and running to Holts and forles, and Chariots; and so their own trength: to creatures, Idols which are vain, and therein are disallowed of God, nd meet with disapprovement and denuftion but others in his framing their earth shule the tear of the Lord, and rackring to his voice do berake themelves to him, and to his Mercy to hope herein, and make him their thay and has to awa and accept him for their od and Saviour. And upon thele his res are in a surther lende, to own and the special care of them as his Porlon, People and inheritance: to chuse aem to himself and hiels them, and and by them in all Conditions; to server their souls from Death, and to cep them alive in Famine, when others want and Perish, as Isa. 65. 13, 14. Accor-ET T

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cottling to that in Prov. 1.31.32, 33. The refujers of the Lord and of his fear, the despite his counsels, and let at naught all the Reproofs, shall ease the fruit of their own inventions the turning aside of the simple shall be turning aside of the simple shall be them, and the prosperity of Pools desire them, when who soever hearkneth unto Wildow (in any or every Nation) shall do fafely, and shall be quiet from the fear to evil.

## SECT. 3.

That Gods operations in Men are neither properly Phisical, or properly and fund Moral, but supernatural having such thing like either in them.

There is great contest amongst Men wither God do work Phisically, of as a natural Agent, or only Morally, by twassion and counsel in Men for the converting and regenerating of them. The I may east in my verdeit amongst other towards the deciding that controvers upon which men on both sides lay a great of the weight of their apprehensions they that are for the Physicalness of the thence argueing their irrefillibility, and they that are for the Morality of their there arguing the contrary. I shall briefly say.

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That I conceive those terms are not and proper to be applyed to Gods erations, for Philical fignifying natu-it should imply that they that lay he ks Phylically, lay he works naturalwhich must, mean either by, or ac-ding to the nature of the things in ich he works, but nature being his th, and cormpted too fince the fall, workings must needs be both diffinct mand far above the workings of it; cle that he works naturally as oppo-to voluntarily, or by free Election choile in himself, which is not true her for though in all his works he rding to his own glorious nature, and attirally works most holily, rightery, wifely, or, And it is not politicle im to work otherwise; yet in reof the work it felf, the matter of way of carrying it on he works and according to the countel of wo will as was noted above. And Morally fignifies properly, after manner and cultomic habituated in ubject by often exercise, which is not petible with Gods nature and effence. conceive the mind of that distinctiis, either as God wrought in his ing and giving beings and natures to its, or as men work hoon one ano-by arguments, and motives, per-ing to better or other manners in ord, whether creatively by introduc-by almighty power new species, na-

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ture, principles, of the like; of whether only by arguments and morives proved ing and morives the work work, in them or have them work of And to undertaining it, I contelly

And to underlisheding it, I concelly his workings, which are an Supernatural are neither timply of the one kind, no of the other but of a mixed Nature! to

as I apprehend.

. His framing of the heart by his venting Operations, are more of a Pa fical nature in the letter last mentions awakning another out of a Dead Sle not by arguing and realoging him, away but by fome to load note, or fome forcible action as tomewhat opens fences, and removes the obliviations them, and give him a capacity to the and locak, or like the purting life into Dead Man, so as he is capable of String, Moying, Hearing, Seeing, T Dead hear the voice of the Son of Co this is to me what a king to a Phylical is that they underliand by that purils a Phylical Operation God in his veningemen by his grace, to firetenes his hand, or purs forth his power as to e feet or create in men Capacities of hear ing, feeing and minding the things h fe.s. before them; whence its compare to an opening the blind Eye, or unline ping the deaf Ear, as is implyed Exek to 2, 3. Rebellions people are faid to have eye to fee, and yet fee net, ears to bear and vet 2. But Le or not.

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But then having thus prevened p, and given them such capacities by creative powers. He by his Light, tigh, and Grass is reproving counter e, exhoring, allureing and by di-tic arguments, and motives is perlived. or moving men to lee, and hear awake, and exercise themselves to to behold him, behold him, Ia 65,1. To en to his Son and turn at his reproofs the power and firength and ability, the withall gives them supernanitally, do as it were to feed and soment, and meanes; to preferve (even by the aries he gives them too the life of quicks or lenges he had insuled into them.
This is evident in all the scriptures a
half perfeade Japheth, and be half dwell. be Tents of Shem Gen 9-27 Inching lears and come unto me bear and sour hall the, Ifa, \$5, 3, 3, And he than live, John 5.25, Turn ye at my rebehold I will pase out my pirit unto will make known my words. Te fer at, ght all my counsels, ye fet at nought an reproates we did not chuse the fear of the I the turning away of the simple stays m; but whole hearhens to me hall dwell high, and multimides more imply Gods unfelling, exhorting mourning by arinents, and so inclining the will made lone, measure at liberty to obey, and follow

E 536.7

force Him." And Higher is, that hay will the Holy Ghoff, and vext grieve him, and rebell against him allo they are tapable of filtening of ing, inclining to him; and to God wo as a man would do upon one awake by him hemay pertwadehim, jog h Mirhini, and perswade himby argum as fuch a one leeing fuch a person to waker withit, in stopping his Ear and filling to hear him. Yes ulling all me to compole himself to sleep again, in be provoked by fuch Rebellion and C flinady, hor to exercise of the affithe pe Hear ban or keing a man inlived him fit facts a thing might be ). Wi in refuting means to preferve, or form his life unto a more perfect flace of his might be provoked to leave him and him die 10 do men by their Rebelli remained of life. Provoke God not exercise all his power, or more po for their good, but to leave them their own will and ways and to to run Back 2000 to to the colonial to the co

are previous with, & by the power of the grace, the are previous with, & by the power of the grace for before them, and striving withern, being willing to bolk upon or like the God in Christ in what he less before them? Or not obtainately and rebellious with him, and turning from him, then there exers his creature power and the power an

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les into and begets in them, not new flances; but new Principles, disposiciyear his divine feed, or word and te and fo orestes them win Christ leto good works to walk in them 10 rebefore him. Which proceeds not wheir willing and liftening to him, from him and his grace speaking to working in them, whence they are to be born of God; and of water of the Spirit; the word knowledge, race of God and his power working ein and we are faid beholding as glass the glory of God to be thangnto the same image, from glory to y as by his Spirit; and to be begot by his will make word of truth &co th may be illustrated by the healing he frank Truelites, and Naaman, and blind man at the Poole of Silvam, onwhereas they had eyes and legs by the live work of God in the womb, and Whatmal birth, we have fay the spiof inward faculties and capacities of ng, hearing and differning Spiritual es, and fo of coming to them by ling, chusing, and loving them are n by the preventing grace of God ning to and upon them. But as their ver of looking, going, washing begiven of God by a certain power, then he affording and prefenting to m objects, to look to go to and wath wrought upon their wills by moral PCT-

perswafions; which were resultible a force of chotting Thracites possibly m refift and hobey; but then they by t being periwaded, and obeying feribed, and continuing to to do by his creative power gave them ing, cleaning, and fightli Even fo here as hath been exprelled; I need inlarge tround that Godi in some fine his ingercreased in Christ as rated and inewed; mene afford means vot preferving and mains what berbath created and renewe gives Moral arguments and Mora makenifelofathem. And in their for goes on you further to refere the Christ prenew and regenerate then they be made complete and ported the day of Adius Christynas is allo illustrated by Maumitus washing times in Firdur, that he might betteet healing, of which had who is in doing that the would have my Search the Scriptures and fee if wh here faid fuit not with them more and res and lo of coming to them

they, challing, and loving them are on by the prevention grace of Colming to and upon them. Her as their

To be adouble to a versus payous.

## SECT WE want to my

hat God so works in Men, that they also are faid rightly to work sometimes the same things, though with some formal difference between what is his, and what when working his same than the control of th

Urthermore, we may find that the fame acts or actions are in Scripture ribed to God and to Man a asto purecleanfing making the heart new, tho yet differently and apon diverle ounes One Scripture faics, Cincumyour fetues to the Lord, and take away foreshin of the heart, let. 4.4. Anofaies, The Lord will Circumcife the and the beart of the fred to love the the God, Sic. Depr. 130. 6. One fay-W You is most Heart, and a rem Spirit, why will ye die: 8cc. Ezek 38.3T. Ano+ maies, A new heart will I give you, and en Spirit will I put intoyou, &c. Ezek. 26, 27. Some Scripturestay, God and My purify and purge Men, Wits 1500; 12: 14. Bohef 5. 27, 26. And others thort men respurity and cleanfe themwer, and fay, that believers have puritheir own hearts by the spirit in oping the truth, as 2 Con 7. 12 1 Pen 12. The reason of which may be seen what hath been faid, for therein it apare how both work, and that there is

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an evident diffinction between the manner of their workings to the fame effect, and so diffint grounds for the attributions of the same works to both, as a land to

1. God is faid to do those things and most properly, in almuch as he both proveuts men with his grace, in and b which he capacitates and inables; an then also incites and stirs men up to d chole things, to cleanle, purge, and wal themselves, oc. and men yielding themselves to him in the grace given the in his calls and counces, then his gr and God in and by it worksallo in 800 them, year acts in them the things quired of them; and produces the effect renews their hearts, purifics their Spir ec. and yet Laster The Lind we Men are faid to do the fame this inalmuch as through his grace th yield up themselves to God and his gra to do those things in them, in listeni to him; looking to and waiting up him in the strength and motion of

vield up themselves to God and his grace to do those things in them, in listens to him; looking to and waiting up him in the strength and motion of grace, preventing and accompanys them; and in the meanes he vouchlathem. And so, in acting forth by the powers and members the things who crace yielded to, worker on them to wand to do of good pleasure, as that Deut. In cray clear it, in that it render the circumcising work of God to loand obey him, as a consequent work their being brought in the strength of preventing grace (in and with his affiliated

g them, and again, returning to them call and lubdue them) afforded to em to liften to his voice and turn to m. And fo alfo doth that in T Pet. a. and that in Rom. 6: 12, 13. and 8.13. high speaks of yielding up our Memrs Weapons and Inftruments of Righoulnels to Holinels; of mortifying the eds of the body by the Spirit: and puring our fouls by the Spirit in obeying Truth; clearly implying that both Man and the Spirit are Agents diffetly working together in the lame Vorks. Much what like as a Scholar and his Master, when the Master guides Scholars hand, and by it frames a eter, the Master doth it by the Schohand as an Instrument or Subordie Agent; and the Scholar by the Maas the Principal Agent, Director, d the Master uses it; even so the Spirit oth those things in us by our Faculties In our Obedience; and we in obeythe Spirit do them by the strength. wer, and guidance of the Spirit. So that neither doth the Spirit those ings in us, without our compliance and edience's nor do we not can we do em in and of our felves, but by the Spiyielded to by us, and leading firengthing, and governing of us. Thence the riprure allo represents the believing lan, or Man called of God, as a third tion between two others, calling for Ces

his subjection and obedience, the me Man and the Old; the Helh and the S rit, the floth moves him to give up mind and members unto it and its mo ons; and the Spirit on the contrary ch lengeth them for his and moves, exchesa provokes to his fervice. If the man vie up to the Flesh, it becomes his Mass and He its fervant framed more into mind; and if the man through the gri of God yield up himself to the Spir then the Spirit in and by him as his M fler works the works of God; cre him in Christ Jelus to good works, renews him more and more by his wine Power and influence, as is to fedu, Rom. 6. 11. 12, 13, 14. &c. and -20:4 12, 13. Gal. 5. 16:17, 18. 4 4M7, 18 20, 21. But yet let this be minded, that that which God tequire man is not properly and formally G Working or operation, no more then Childs yielding his hand to his Mal and moving it in his Motion, his pro ly and formally his Mafters holding oguiding his hand, and framing the L with it. And for nouther doth God lenen dot not doing that of and by the dalves, which is properly the work of proven to do, por for not doing that t the properly his operation; but for not ing shar which is cheirs to do by his gr afforded them. That is, their pot at ling themselves to him and moving in lecions for their two operations

find, as that they may be also separate Erek 24 13.

In and the wichdrawing of the one, pre fer. 14.10,11.

at on hinder the other; whence God Rome 21.4, 54 and so have ourged Men and yet they purged, to teach Men and yet they taught by him, to make Men cleave him, and yet they not cleave to him, us refuse to hear him; to lead Men to entance, and yet they not led of him. asmuch as God prevented and followed em with his grace to have moved and rovoked them to thole things, which yet ey refuling to yield themselves to him were not done, the effects of Gods them. Which stubbornness of Men refusing him and his operations, prokes him to leave them, and then the ngs he offers to work, and in some nce is working in them ( as the fire umeth under the Pot that purges the Ezel 24-3-4. by the Servant) are never effect nor can be, but they perish in their s. For as God worketh not such efis in Men, without their Members and owers yielded to him, and working inumentally and subordinatly under him: neither can Men work or effect those ings in themselves without God and his int; or he withdrawing from them, high should provoke us to diligence in ming, and yielding our felves as obent Children to him, not quenching Operations in us, nor provoking him

to weath against us, least in his wrath 5,19, Ham bis Reft Or to lay as Erek 124 19 cause I have punged thee land thousast purged, therefore thou finite be, purged more till 1 c. asfe my furgito met upouth needle livis chapore be infinited or ceive his inflenctions that his Soul les us net for then, we to us a For with Jer. 6. 8. Job. 15. 5. him we can do nothing our Low as stored at with his gare to have more ware them to be chines. Which are a real up to yand infinitely carriers were not done when other of Couls is and, we are of the deciment than S hen a Wacher halt made of the childre die and his operations, prothe pure to leave the the thing the to he offers to work, and incloses greeworking an energy ( as a second ned under the Localut purges thu Evel ca 3 to n from the Wasterd and unclaimed call by the Servant) are nexts of Louis God worldte vor tur bet in Men, wichow cheur Members and vers yielded to bent, and working the mentally and about it ally under this it neither can Menswork or the story see in themselves without God a long ner or be withdrawing from them, ich hould propoke us to diete den norgand viciding out lelver at ob. t Enildren to hish, not spanished Operacións in list act proyogues a pr

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we design and that good, as to Neces with Gods in them.

there do or 10 of Teste as accepta

by an include, the whole werking a state that that the considered, and that to be the considered of th

Operations, might be of after take the Apolites counted. Philip. 2. 12, 13, 16 work on our own Sulvation with fear and monthing, feeing as is God sharmabe work of inus of the towns! and to do of good pleature. The meaning of the Apolite in which also may be underflood a both how God works in us to will, and so long and how it behaves us therefore to work our own Sulvation with float and well-bing ) by what is already written. The meaning is already written. The plantand well-bing ) by what is already written.

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Scripture, that God so works the to will and the to do as to inforce and needs tate the whole working out of their always on in Gods working in them: God working all in them that he requires of them, so as there is nothing required of them, do as there is nothing required of them, duffind from bis Operations in them, contrary to what was noted above. I shall therefore take it into particular consideration. And say.

Apoldes loope in writing, nor the things applyed therein, nor with other scrip

ture exprellions: Rock with the state

1. If God so work the to will, an the to do or to be Operative as necessar ly to include the whole working exhanted to, then was there no nea Paul to take any care about it, eith they might be blameles or barmles, that they might shine as lights hold ingforth the word of life or least he should run in wain, on labour in vain, concern ing them it which feems to be this hop in thus writing to them, and extorting them, to lead and help them forwards fuch blamelefacts, and that he migh have fruit in his labours for them ) for bond of those things he exhorts to or racing one as the end of that his exhort sation could possibly be wanting in them if God followrought in them the so will and the tro do as necessarily to offer chains por could the thing he would heve happen come to pals, except

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geale working in them, and in en cale, all his care and writing could do the no good, nor contribute any the all furtherance to them: nor could they libly provoke God to leave them, and ithdraw from them, his working in hem; foralmuch as during the time of his working in them, the to will, and the condo; they must, according to that con-ception of it, both will, and do, and work out their Salvation; and so there could be nothing to displease him, except the very inherency of corruption in them. and its proper lultings against him, and his grace; which yer, while God lo works by confequence; not their working out, working that also effectually, and ne-derity in his working, in them. And herefore why should it, or how can it be conceived it should move him to cease his working in them? Sceing also that he imand wars against them; or what they do by meer force of that; so as it is not bey, but Sin that dwels in them 4 as is implyed Ram 7, 16,117, 20, and 8-1,0 lay, then the Apoliles Exhortation to them had been needless, iceing they could not do otherwise, though he had not exhaused them, it being supposed. That God die work in them, the co will, and the particular what his grace believed moved them to before this Epistic came to them To have wrought our their Salvation with fear and trembling; and that upon that account that God works in them to will and do; if his fo working in them contain in and necellarily include their working out their own Salvation. For,

2. In foexhorting them, there is imply ed by him, both that there was something for them to do, which they had liberty and power given them to do, and which was needful for them to do; and alfo, that doing it, or by not doing it to, as they ought; they might provoke God to dipleasure against them, and so to with draw his workings in them : Why d thould they work out their Salvation wit fear and trembling. But if God's working in them to will and do; do include, and contain within his proper operation, their very working out to; then is there nothing for them to be exhorted to; the ground of the Exhoration/containing in it, the matter exhorted to: much less could there be any room for fear or trembling, least they should grieve him: the politorlity of that, being taken away by the manner of God's working in them, according to that conception; he should according to that have rather laid. Ye must work it out, and cannot but work with much affurance, and rejoycing, yea, without all fear of any possibility of offending. 3. Nor is it confiltent with other Scrip

ie fayings, which mention, the mannot his operations, or imply it, as that bodies, that ye fould fulfit the lufts ereoft neither yelld your felves in framents weighteenfaels to fin, but yeild your falues to God, for fin shall not have dominion er yes, &c. Where the Apostle plainly dys, That God by his Grace, do takes where his where his face is not put away; that fin cannot mmand and inforce obedience from ing bur yet neither doth it so necessitate edience to it felf, and the relitance of but that its yet in mens power, (notinflanding grace, and to Gods working them, to will, and to do 1) to yeld members to Sin, which is also workthem, and being yeilded to, by them ll work in them, to will and to do what rey ought nor: yea, and by to yeilding eir Members to it, they become lubiech bit, and give it dominion or rule over cm; and it is put upon them, as fireigthand not to yield to it: whence fuch fay. nes. Abstain from stessly lusts, have no fel-minip with the unfruitful works of dark-uls, but rather reprove them: If ye walk her the flesh pe shall dye, but if by the spity ye mortifie the Deeds of the bady, ye all live, &c. Which all imply, the workings of God in the Believet to be fuch s do not so take in, and necessitate mens working, bur that they may possibly Sin against

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against him, and workevil. Yes, wh elle lays he, Grieve now the holy spiner God : if God's workings to included, an necessitated our workings in his wirking that we cannot grieve him. Belide the it's an evident cale that the holy own in whom God by his Grace and Spir did work the to wilk and the rodor did fin against him sand that not men of infirmity, or for detect of his works inguisor against and contrary cooking working to them, grieving, and quenching litrothet wroughtimetern, 1/a.63, was as in the case of Davids finning. The Scrip rune focultys of the condition of the B liever in this matters for as may be ful sepreferred by the base of Ifraetofol in reflect of the Canaudres, when bre interioring they hid the prefe God with them, and fach farming firemethy and defence afforded thempthen by, lo as they might have kept them of dero and to was their own great negle of improving the advantage of Control dued cheir Enermies under them, buth ing them will and contage to fight them and in their Fight, efficacy of Inbduin them will they lot, or fuffered them to Reign overshem: as well as it was gre improdence, in respect of themselves: yet, they might politily make Leagues and confederace with them; and fo pro voke God to withdraw from themoun leave them to their power, lo as to be come

come Servants and Tributaries to them. So it is with the Believer, God works in him the to will, and the to do, in his histening to him, and in his strength, and himiture of grace given, he may morthly Sin, and not let it reign in his mortal Boy yet this grace doth not work to comultively, and irrelifibly, or lo to inforce. and work his abordence to it, as that he cannot neglect it; and by neglecting it, confederare with Sin, and provoke God to withdraw himself, and leave him to Sins Dominion. God indeed gives more grace; yea, more than there is naturally power in envy, on other lufts, in the Carnal Spirit, to make us ferve them; fuch by which we might deny them fervice, nd relift them; yea mortific, and keep under though nor be without moention from them, as we would, and therefore God faults and relifts men that proud, or envious humours, Jan. + 5, 7. So that it leems, notwithstanding pere grace given them, men may pollily yield themselves servants to their Cor-uptions, that have less power in them, to enforce their obedience: yea, and that the calon God is dipleated with men, that hey ferve them; was there not more nower in God's grace to help them against them, then in their corruptions, to inflave them they would not be lo obnoxious to, or worthy of Wrath from God ; but rather would be pitted, and helped by

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him: except where having put away more grace, they are inflaved again by their Cortuption. God withdrawing from them. Burit God to wrought in ment, their willings, and doings as in the Conception at first mentioned, there could be no possibility of any believer to fail of doing God's will, but by God's meet voluntary fiffleaving him; ho possibility of letting Sin have dominion over them, or grieving the Spirit; and so neither ground, or need of any of these, or the like Exhortations.

## sh m SECTO

graces vea moore than there is natur

How God works by exhortations, and whether his working in men to will, and to do by and through the exhortation to out their Salvation?

Obje#.

Exception is hereunto made, That though God work to as above to necessificate mens workings our too; ye exhortations to work out our Salvation with fear and trembling, and not to grieve the Spirit; and the like are nevertheless needful, because God worketh those things in men by his exhortations. But neither will that stand with the scope of the Scripture above propounded, to consideration. For.

T. God uses not to principle men by Exhortations, but by the discovery of his grace, with which he prevents them

Ansno.

of puts in principles feeds or expaniones for Plat 9. 10.
Decration. He beges in men a will to will, not by exhorting them meerly to off, but by declaring his Name and tifing them to know it and them hen he hath to principled them to work at power and firength broughers them, d given them, to work or walk and Fforth, and by those exherentions fur-trekents and this up and purs forward will of the man, to all in those caclifes loregiven? And in fuch exhortatis, he works after the nature of dividing Moral working; that is, by pre-tring that to the understanding and grown White affords rational ground the willing and doing what he exand therefore allo utually belays down those grounds and adds th mondes which prelented to the uni tanding, are as proper means to con-If and do what is exhorted. But now ground or motive here used and prered is fuch, as being interpreted and prelented in the lense objected, de-oys the exhortation, and takes away the motive to it and ground thereof; as that the exhortation can be no beans to produce the things exhorted to; on the account of the ground and move used to inforce it as lo understood. he exhortation is that they would be

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or a ways obndient, and now gouch mo in the Apollies ablence, working o cheir Salvation with feat and reemble which may indeed be a meanes to exe and fir them up to such diligence an obedience with fear and trembling with all they are made to apprehe need, casit and ground for to doin to lay, that it being God that work them to will and to do of good please there is danger least by their negligo and carelelatels, he may be provoke withdraw his operations without w they can do nothing, and to they o fail of his grace. But to represent the thing as this to the understanding to and infallibly work to in them to and to do, that he therein allo their working out compleatly a voidably, to as to leave no room to polibility of their dilobedience or carriage in what he requires their w ing out of, is such a ground of lecur certainty, and impossibility, of dange miscarriage, as both takes away from understanding all conception of any o of their diligence, and renders it ince or disobelights and to leaves no ro for their fear and trembling, otherw then as unavoidably it may be wron in them. Again, ...

2. That in the ground and moti

er. I being used and laid down as the round and morive to intorce the exhoration, as rendring a reason why they ought to be so careful, is as represented y the Apoltle rather the means of makng them obedient to the exhortation (as tho it was a means by way of motive induce the Apollle to to exhort them) hen the exhortation any meanes by which God works what is alletted in the notive. It is not God works in you to ill and to do by my exhorting you, or caule or for be exherts you by me to Obedient. But because its he that orks in you to will and to do, theres te be ye Obedieut, and therefore I ext you work our your Salvation with and trembling: The exhortation the be a means to excite them to sout, not a means of Gods working them afferted in the morive, where-th he urgesh the exhomation; the ound of the exhortation is true in it and so affected and laid down as a ng to be apprehended by them as true it felf: not depending for its truth up-( as it must do if the exhortation be means of it ) but as giving ground obey it because of its absolute truth. the foundation of a house is firm bee the superstructure be built upon it . d neither depends upon that, nor is d by it, but the inperfiructure is laid Dd2 upon

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doon it; and it is rather as a way or means to further the laying of the superstructure, and not the laying of the superstructure a means of laying the Foun-

dation.

If Gods working in them the to w & to do the thing exhorted was by the contration, then not before the exhorter on and to not till the Epifile came to them, and to not in the time when Pa wrote it, and to he wrote falle in by in the then prelent time; It is God the workers, Se. But if God did work them to will and to do of his good pleafu before the Epiffle came to shem (as most unquestionable) then this supera ded exhortation was needless to them his working in them was such as intallice included in it their working out feeing they did it all before and con not but do to, to long as God cond at his working: Which was new made longer not thorter by the Epi writing (according to that lende elpe ly ) not depended thereupon, but we meetly of his good pleasure. And if it show be his good pleasure to ceale working them without their provoking him to (as to it they could not by that interpolation provoke him ) then was it is possible that the should work out th Salvation, much less upon the grow propounded by the Apolite, the tru ferre [[495]]

rted in the ground (viz, Gods working in them) his exhotration would aaile them nothing; So that that interretation renders the exhortation needis both in respect of God, and in reect of them; in respect of God, for he
rought so before and of good pleasure
and therefore also in respect of them,
ring he working their working out so
toeffectingallibly their whole operation,
rey could not want any exciting therento.

4. Yea if God lo wrought in them by is Exhortation, the working out their lyation would not all the other Expertations be needless, seeing all that they thort to are included herein. Or how

Then must this and all other fixportations be obeyed necessarily, and no
ultimets in believers for not working
ut their Salvation with sear and tremling, unless that God first failing, they
tere left in an incapacity of so doing
which failing of his allo confils, nor
inh that interpretation, which is cross
othe Scriptures, as we have seen: These
ad other like regions might be urged
gainst such a lepse of the sorelaid Javing,
and against the objection of Gods so
torking by the exhortation, let us see
ten how we are to understand it.

रहत है एक दिन है निर्देश हैं कि है कि भूत भूत

and smidmen by and his sect.

# SECT. 3. (mod) pi

The aforefaid Scripture, viz Philip.

He Apolle having after diverse exho tations ( as to let their Conversation be fuch as becomes the Goldel of Chris to be like milided, or, to mind the lan thing to have the lame love to be of a accord, and of one mind; to do to thing out of firile, and vain clory; b in lowlinesof mind to effect each oth above themselves, nor to mind their or commodity, but each to mind the go of others, oc. ) to provoke them the unto the more, propounded to them t example of Christ, his felf absenced our lake, and the great glory he he thereto in received of and with Go afterward returns again to exhan the kitcher, even in the confideration Christs lufferings for them, and the gr Honourse Algebra that God had thereup all, as they fild always obeyed, not o Ty in his prefence with them, but he chuch apore in his absence to work of and trembling threlling that exhorant further with this teafon or Worke, whi feems to have special respect to their wor ing out with feat and trembling. For

God that workerh ( or God is the inorker or effectual worker) in you both the to wilt, and to do of good please e, or of his good pleasure, to which adds, do all things without murmurand disputing, or Souther choice eds afor it is God, or are used as orive and argument, to inforce an exdy closed with the grace of God berewith he had prevented them, which or of God may also be understood by it is Salvarion: (as sometimes it is called 18. 28. 18. and the word of it, the rd of Salvation. All: 13: 26. Epbef. 1: ) to be wrought our by them for that rative and was framing or working heir hears, to frame them in heart Convergation unto God, to which refore he exhorts them to yield them es to work in its working both to and to do lowering our and fiing what that effected, and gave in power and motion to in its Opeon, and this with fear and trembling s ir grieve, that good Spirit of Grace thing by and in it, or mix fomething their own with it, or work out their ruption with or inflead of it. And thom this account; because, what Salvarion or grace of Gad is worthin man, it is God that works it, who Dd4

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is greatly tooks foared and providence and with teat and tremblings to be ob-ed and forwark of And the plante its God that worketh in you to will for be willing as officer is residued 2 Cor. ro, in hand to do a or to be open and effectual and good ( or of his go pleasure may be thus understood, wie la Wich weterence to his prevent Operations if we should apply in also them's as there are Operations preve ing believersurin what they late to de well as to entire men, to bring them believe; but to cary it even to thefe respectations first cloting with Christ for rhough the Apolile verisonet to hi here, as were yet first to close with him might underland fisch a daying app ble no fuch persons a) Tous and moderate doing the dispersion of t means afforded is operating and over ing or drawing your hearts to unind liften to him isho vo Chrift as los to by bink and to be not only willing actual and effectual doors of his word violding up mattend upon hime; in means venchilated a Therefore foring God thin is implying and working in po will panal in do those linings, and doch for workers Good pleasure gins love regional tade him do how workers he is aplibered to mocafe for to work they do util provoked by your revelled Dde

palar therefore in his inclining your isto handle, do you yield up to him a din his excuring altirting, and upwater working you to do and walk forth in savays, in which he is waiting to be embers to you, do ye yield up kout and trembling, least you provoke in that worketh in you their things, to withdraw his Operations, and then we n denothing that will avail you. Or 2. In God that is working or works a you the to will, and to be operative to do Its he that frames the heart to lieve and love, and to be full of Spi-mal inward. Merions, and efficacies, ad to walk forth in them; Men can o pone of their things of themicives out God doth work thefe-things; in menscaring and learning of him, it such ceans as he doth afford in his Church, Sions, every one that hears and learns the of the Father comes to Christing in he gives the of mounths power and of of boucying, traines the heart to trust of time; and fills him with effectual ope-ations; but he doth it in their attention God, in the means directed to by him ich as is liftening to the Apolites Do hine and obeying their wholefome countels to Therefore be ye obsident to those authorized instructions and yield an co allow him in fuch ways so in which help rocks of Be, frift to hear, Slow to Speak 7am. 1.18,

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& Telling God willing begers men I feives in your own Wifdom and frength realon to oppole him or to wave as wind out from his reachings; feeing ! man can come to Christ but by the Fath drawing him, in and by his teaching afforded in the Ordinances, and ways inflruction youthfafed in Sion (elped ly ) he that hears and learns comes him." So the Apolite afterward do things without murmining or disputin very. 14. and this with fear and tremblin least ye fail of the grace of God and d prive you felves of that work of Reneration, without which no Salvacio and for labour in vain in respect of you as verf. 16. Bur.

believers already in forme measure per takers of his grace, and so that have it working in them (as it is as I said before properly directed to such.) The Apartle then instructs them, that what that Grace or Salvation working is them wrought, it was God that wrought in either for making them willing, or operative and effectual, and therefore is would have them act that touth with fear and trembling, and so work out their Salvation. As if we should say quench is working in you the with taken goods.

SET . W.

then affifting and working the last then we are willing, withdraw norly our dwis or members from it, for it is God tho is a confurning fire, and working a good pleasure is lo much the more to a wisfully obeyed, least his love provided to anger and jealousie, it gold with you. He that hath made his Son lord of all is of his good pleasure working in you to be obedient willingly to this lord, even by that Grace received and telieved by you. See then that with reviewed and telieved by you. See then that with its verence and trembling we submit to him, and work out your talvation.

espelf.

en as

The Apolite in all this implies, that God fowerks in men the will and deed, as that the men may put a stop to his working by with drawing or constraining with their carnal reason and affections, and so grieving thim. As also the Apostle John supposes the same in: 1 John 3. 17. He that that this Worlds Goods, and seeth his Brother have need, and shall thut up the lower of his compassion, how dwells the love of God in him? where he implies, that the love of God dwelling in the heart, will upon sight of a Brothers need, move the bowels of compassion, and open them in a marthat hath where with to relieve him; will be working upon his will to be willing, and put him forward to do what it moves to, i.e. to relieve him; yet that man imprisoning that the of God; and not luming it mivels

[ATTA]

richly in him, and asthe ruler over him, may thus up the bowels of his compallions, and do little or nothing for him contrary to which the Apolite exhort here to work out and do what that a varion and grace leads to a because let God that moves and works in its operations.

Objett.

Anfre.

But now forme fland much upon the Article the of Season and willy in, that it figuifies properly the very act of the will, and the outward work as effective ly and inavoidably wrought of God. B he that will confider what the Apoll writes no the Corinebians in 2 Con. 8.10.11 erch will fee little force in that, for the the Apostle fays, that they had beg wines not only the to do, then, b alfordie w swer the to will about a you before land ver writes to them to finis the dimon, there to ; riwas it not Go sharlwrought in them the to will, and the dorhere asmuch as is supposed here and yet he fo wrought is in them, the they themselves are laid to have begu them; and are exhorted to finish them veal and the Apolile fental Letter to the to flirthem up to it worked and intreate Titalego to come withit to them to pre voke and further them in it 3/40d as had begun fo to finish in them the fam Grace verf, 6. year and another Bu ther with him grieft he should be aftern bif what he had boalled sof them inwith it

donta, touching their forwardness, and es divers arguments to flir them up to on with what they had begun, and to o it cheerfully in that and the following hapter. By which it appears that God works the will and the deed, that men emilelyes may be faid to begin and furth the men themselves that will and de, ity and motive be faid to begin and is the same too, by divers kinds of cicnicies and operations. But how is either the one or the other to said begin and finish the to will, and the to if they were only patients in them d God wrought and effected the whole char they could not but be effected in em ... yea, and what heed of raking te left they should be backward in e-ting what God absolutely effects and orks wholly in them, and out by them e, as the conception I oppose herein oncoiverh of him. God then hath to is efficiency and operation in men to hove and act them to will and to do as hat men also have a subordinare efficieny roo; yea, and to as they may to liften o corruption and temperation as to hinder ind not work out the intendment of Gods operation in them. He may purge and hewed; So that need, notwithstanding Gods working in us to will and to do,

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yea therefore the rather to be exhorted to work out their own Salvation with tear, and trembling.

Bod jeniam SECT. 4

ha A3 14. Confidered and what some colle

A Gainst what I have here said touching the relistibility of Gods working Men, and mens stopping or smothers is lorne oppose that in Isa. 43, 14. will work, and who shall ir, various they draw a general con from that whatlover God works in man, cannot be letted or hindred. o that I lay, its good to mind the for of the Scriptures we alledge and hold what they properly speak of, and the in we cannot to easily miscarry. N s evident that that place in Ifa. speaks not of his working in men by gracious operations we are speaking but of his delivering his people I frae who were precious in his light, and h houtable, out from their temporal bo lages under their enemies as the Chalde the North and South, oc. as both t Verles before and after thew; and of th he lays, He will so work and effect in gre all oppositions of Men and Devi he would accomplish it. Even as he di bring them out of Egypt, mangre the ma

6443.]

of Pharoah and the Egyptians to him rit: but what is this to the business in and: the operations of the grace and ith of God in men, and so of God in do by them. We deny not but that hat ever God will work and effect abutely engaging thereto his omnipotency d power to effect it, be it in men or our men, it shall not, not can be let-d. The things that fall under his abute Decrees, and in and to which he telolved to ingage his omnipotency ab-litely, there is no letting of hindring fool; but that I deny to be the way Gods working by his grace and truth, dinarily in Men: but upon condition, the failings or obstinancy rather of n in not yielding to which that which od conditionally offered to work, and it he was in fuch ways working may and often is hindred, and men become veffels broken upon the wheel, as d is framing or working of them, as Fer. 18.3,4. he prevents with grace. d moves and excites men to hear and ten to him, and in to doing would ork in them all his good work, and in at way he would to work too as none buld lethim; as he wrought to upon aman in his washing in Jordan! but th may (and often do ) not hear nor en to him, or having begun in the Spithey abide not therein, but nitu away om him; and fo by observing lying mities forlake their own mercies, as is evident

ovidents Wake the property of fill them; in which he was moving to liften to him out they reluing prived themselves of What he would have done for them for the would says have subdued their enemies sed them with the foet of the Whad they hearkened to him; which cause mey did not bearken, they had effected for and in them; foin I A he lays, he had cauted If he co to him as the gride deaves to the lost a man, even the whole House of frate, and the whole House of frat they might be to him for a peaule and for a peaule and for a peaule set they ichains to hear, never alta thereto, but became as a girdle man good for nothing Somatcho to far as workerh absolutely in men is wrou not can any man hinder its being to men may provoke mm to undo wha hath wrought in many things, and take away what he hash given the and may hinder themselves of what representativery further, and would c sainly work to as none should hinder did they hearken to him, and walk in way prescribed to them by him; of t Jay men may hinder themselves their retuling to hearken to him, as forecited Scriptures clearly hold for b may be feen by any that can underfra SECT them.

## SECT. 5.

Pal. 110.3. Considered, and what some

Any alledge that of the Pfalmist, in Pfal. 110.3. to prove God's irreble and infrustrable manner of workin bringing in fome to God : the ords are, Thy people shall be a willing le in the day of thy poper in the beauties betinefs, &c. The words may father ead, Thy people free-will offerings in the of ebypower in the beauties of holine s, &cas nely, fall bring, or fhall be or yield infelves free will offerings there is mention there of any compulsive irree; willing running to him, and offering nfelves to him in the beauties of holiding to the truth, this the pollure of people in the day of his power or ar-S. Now most certain it is that those lo are Christ's people, given to him of Futher, (that is, that heat and learn him in his teaching them and glorig Christ to them, as those two are for the fame thing in fubitione; in 6: 37, 40, 45, 65:) they come volume by, willingly, and freely to Christ, offer free will offerings to him in the of his power or armies that is of being glorified at God's right hand in the Gospet, which is the power of

God to the falvation of those that believe or credit it; and to the making them free and willing to ferve him, Rom. 1.16. and fo in the day of his armies and companie going forth to propagate his Name and fight the good fight of Faith, his people those that stand on his side and for him offer themselves freely. Nay further it granted, that no man makes himself wil ling to ferre Christ, but they that com to him; his people are made free by hi power working in his Gofpel published to them, his truth fet before them and abi ding by them, as in that of John 8. 30. 31,32. If we continue in my monds, (that is hearing and receiving or minding them then are ye my disciples (that is, his people indeed; and ye shall know the truth, and the truth shall make you free: (let you at libert from the love of fin and the world, or to ferve and walk with God in holine and righteousness; and so offer up you felves free will offerings to God.) Which place fitly expounds the other; and v clearly shows, that that is a confequen operation of God following upon men receiving and continuing in the truth preventing them, and fo becoming people, in which they are more made hi or given up to him, and fo is propounde conditionally to fuch as do but begin credit the truth and liften to it, agree ing with that in John 6. 445(45. No m can come to one, except the Father, who ha fent me, draw him. As it is written in

Prophets, And they (that is, Sion's children, the waiters upon God in the Doctrine iven forth in Sion, Ifa. 54. 13.) Shall all e taught of God. Every one therefore that eareth and learneth of the Father (that is, hy people) shall come to me, shall be a wiling people. Agreeable also to that, is Hof. 3. Then shall we know if we follow on to now, &c. And Ifa. 55. 5, 6. Thou shalt all a Nation that thou knewest not, and a Vation that knew not thee, shall run after bee, (fhall be willing or voluntaries) beause of the Lord thy God, and for the boly se of Israel, for he shall glorifie thee. Seek the Lord, while he may be found, and call on him, while he is nigh, &c. As if he fould fay, The glory of Christ discoveed in his calls, by the Father's teaching, eing beheld, shall make people willing nd free to follow Christ; they that now or take notice of his Name, will ust in him; seek therefore to know that ame or differn that Glory, &c. This ay indeed shew what we have noted bere, that they that yield up to the counis and calls of God, afforded with his venting operations, and fo look or ffen to Christ, and God in Christ, shall nd the creative power of God framing eir hearts to the love of Christ, and ning them to run freely after him; yea at hinders not but that men to whom ofe preventing operations are afforded, relift and wind out from the counand teachings of God therewith given Rea them.

Ma. 53. 1.

them, and so frustrate themselves of the creative operations that follow upon mens not so resisting. They that believe me the report, prove not the arm of the Lord; that is, to be met with therein by men. Nauman not washing in Jordan, had not felt the power of God to heal him. Some I know urge that of Luke 14.23. Compethem to come in. But that being spoken to the servants, as to be their act, can signific no more than a more earnest urgency with men on their parts, and cannot inforce the signification of any compulsive irresistible working of God, and therefore I shall not further insist upon it.

#### SECT. 6.

1 Cor. 4.7. Confidered, and Mens Col-

1 Cor. 4. 7.

Some, from that faying of the Apostle Who make the thee to differ, or what he then that then hast not received? And if the hast received it, why dost then then heast argue, that it is and must be fome mor special irrelistible grace of God affords to some men more than to others, the working irrelistibly differences them, point of believing, from others, up whom God doth not so irrelistibly workand that they received from God the very doing better, as to hearing allearning, than others; which if God he given to others as well as to them, the would have done, yes must received from would have done, yes must received from the would have done to differ the same than the would have done to differ the same than the would have done to differ the same than the same than the would have done to differ the same than the s

we done as well as they. But here ain, Men mind not that they Iwervo om the Apolties scope and business, and rest or carry his words from the thing treats about: which is not of mens aring the Word of God, and giving and to him in the means of Grace, hough that also is of God) but of beevers difference in their gifts and receipts Gifts from God; by occasion of which me were apt to be puffed up above hers; and some for one, who had greater fes, against another, who had less, as pears clearly in the former Verfe. To efe he faith, even to them who had ore excellent Gifts, Who made thee to ffer or excel? What half thou ! What ift or Excellency, that thy Brother hath which thou half not received? And thou haft received it, why dost thou en boast or pride thy felf of it, as atbuting it to thy felf, and lifting up thy f above thy brother by it? This is arly and evidently the scope of the oftle in that place; which being kept we cannot err by occasion of his inds. But if we will take his words carry them from their fcope, we may rehance through our reason fall into takes; as if we should thence argue. at we have no capte or ground any of to commend one mans diligence in the of his talent, and fault another mans thfolness; or that the flothful ought like manner to be excused or not blamed

as the other that hath less Gifts , though diligent in them; because as the on mans lefs Gifts proceed from God's good pleasure to give him less, (as but two other mans flothfulness in like manner proceeded from God's good pleafure too that pleased not to give him such dil gence as another hath. Surely he the minds the Scriptures, would fee fuch a nse of those words as so to argue from them to be but an abuse of them. And If we should thence conclude, that God made Adam to differ from himfelf by fi ling from his created innocency; or ful pole there had been another man ever way as perfect as Adam, and no more fr and able to fland than Adam, and eve way alike tempted and affifted as he, mi he needs have fallen as Adam did? if I then how had Adam power to have from and how was his fall meerly wilful a voluntary? nay how can it be look upon otherwise than as necessitated b defect of Grace on God's part, or by h providence ordering a temptation to his above his strength, and against which could not stand? which would certain involve God as the necessary cause of h finning, and much take off from the cle equity of his Justice in so severely punish ing him and us in him. But if we fi fuch a man, fo supposed, might by the fame Grace that Adam had have flood, Adam also himself might; then who

that case had made the difference, the one flanding, and the other falling, had it not been meerly Adam abuling the Grace given and liftening to the tempter that mould have made himfelf differ both from the other and from what himself was before? It feems clear to me too, that men in the fame state may act differently, and in their different acting God may make the better acter differ in his state: As of wo men equally wounded, and equally every way affilted and furnished, and moed to look to the brazen Serpent, the uppose by the fame power, that one abued running from the brazen Serpent, the other yielding to the same motive and motion afforded to both might have lookd to it, and then the brazen Serpent, or od in and by it might make the difference etween them as to their state, healing he looker to it, when as the other runng away was not healed: without hich healing act of God their different ctings had done nothing to the differening one from the other as to their conition. Sure it's better walking in God's ray, than in our own: for in God's way liffer both from our felves and others that refuse his way to walk in their own, though et neither can we walk in God's way, he use of his means in any right manner, rithout his preventing Grace inabling d moving us thereunto, and his affifting

As for the other part of the collection that men receive from God their doing better, the Scripture mentioned gives n ground for it, because it says not, Who dost thou, that thou bast not received; though in a found sense, speaking of good action it may be truly so laid, according to the in the Philippians, before spoken to. is God that worketh in you to will and to do; the strength vertue, power, motive motion to do what is good, and allistand in doing it we have from God, withou which we could not do it; yet lo as it ma be mans voluntary, unnecellitated act, least as to some kind of acts as to the means of Grace. Nor may such a voluntary acting in the strength of God Grace, give him any ground of boaltin no more than a poor man hath cante to boalt, that when a rich man offered his Gold, and moved him to receive it, ye took him by the lame, dead hand, an brought it to receive it; he did not wi fully plack it from him, or by some in worthy shew of his reluctancy again him, provoke him to let go his hand, an so to deprive himself of the Gift he gas him; or that after divers attempts pluck away his hand; yet at length through his perswasion, yielded it to him Such a man might say, he did better that another that threw it away, or persiste in his obstinacy so to do, but no cause t boast of himself, either that he hath mor

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than another that received fomething as cell as he, what it pleas'd the fame rich an to give him, though not formuch, beause he had his more, not from his better ct of receiving, but meenly from the ich mans gift, who, if he had pleafed, night have given him lefs, and the other ore, (which is the cafe the Apostlethere peaks to) or that he hath what another nrew away and might have had, would e have received it and not been to obstiate : He may fay, he did better indeed, nd fo he did; and fo do they that hear nd learn of the Father, better than they no like the dear Adder, stop their ears nay thank the Donor, who would have im accept his kindness, and persuaded in to it: and that the other did not fo, may fault himself, and may worthily faulted both by the Donor and by thers that did better; who also shall rife in judgment with him and condemn m, for that oft-times with less persuaon and motive they did better than he at refused to do well, though upon more erfuzion and stronger motive, as Matth. 2. 40, 41, 42, 43. Though yet that od may and doth prevent fome with ore Grace than others, and more power-lly than others, yea more early, and ith more absoluteness of bringing off om and drawing over all oppositions om them than others, may, for ought I ecceive, be true and truly granted, it being.

being at least possible and probable. God being at liberty to distribute the dispensations of his Grace and gracious Operation as he pleases. Yea, I conceive, we may see evident difference between his dealings in that respect with Jeremiah John the Baptist, Paul, and some other ordained by him to be choice Instrument in his hand for others good, and man other believers. But though that be lover that that's his ordinary, constant manner of working in all that are prevailed with to believe, is not thereby proved of evidenced, much less do any of the Scriptures mentioned evince it.

### SECT. 7

i Cor. 12.6. Confidered, and what for argue from that, and therein, whether I be meerly a privation.

Aftly, Some from that faying of the Aposse in 1 Cor. 12. 6. That it is the fame God that worketh all in all, infer, That God not only worketh all in all, infer, That men all their good actions, so as necessarily to include, and by way of necessitation, to effect and produce all their operations in them too, but also some furthe carry it to all the actions of all creature good and bad, even to the very works of the Devil and the sless in men; saying that all actions, even the actions of sit too are wrought in men by God, and sare of God: which Error in both branche

If it they run into by running from the tope of the Apostle, in the laid Chapter, which he is not speaking of all Crea-ures, much less of all the Actions of all Creatures, but of Spiritual Things and erions: whence the Title of the Chaper is, seel ray supplied : Concerning the pirituals; Spiritual Persons, or Persons and Marituals and Spiritual Sistes. Concerning these, he saids, There are differences of operations, (companion) of miraculous workings, as after it signifies n Verse 10: or efficacious workings of God, in and with his Gifts and Admini-trations: which operations, though dif-erent, yet he faith are of one God, who porketh all (or all those things, to mails) n all; namely, in all those Spiritual Perans and Gifts, and Administrations, or lo in all toward and unto whom those ifts and Administrations and Operations re vouchfafed; as there are in and by his rifts, and in the exercise and administraion of them in some, operations of conincement in others of conversion, in others of comfort, &c. all which things one and the same God works in all, in whom they are wrought: that feems to be plainly the lense of the Apostle, and not that God worketh necessitatingly all he good things men act forth, to as necefarily to cause them, as their going to the places of his Worship, their hearing, readng, oc. but all those things effected and wrought in their attending on him in his Admi-

administrations, and by his operation effected in them; much less that he wor all mens evils, evil Thoughts, Land Riasphemies, Adulteries, & as lon thence strain; which is plain Blasphem and directly opposite to that of the Apostle James, James 1. 13. Let no m lay when be is tempted, Lam tempted of Go for he is not to be compted with evil, neith temptethbe any man. And to that in Pfals. 5. 4. Then are not a God that hath pleasure in wickedness; or, Thou are a God that will lest not iniquity. I know that such men, a fo wreft that pallage, feek to justifie o excuse God again, (or themselves for the Blasphemy cather) by laying, that lin nothing but a privation. Which if for then is it not properly a Work or Opera-tion, but taker accasing to operate, or removal of his operations; as darkne is properly no operation, but a remove or bare absence of the operation of th light inlightning; nor doth darkne operate any thing, though by occasio thereof Creatures may operate amils, operate fomething upon themselves, by imagination, fears, &c. but furely for are more than meer privations, yea, fir of omission are not simply the not doing but the omitting or willing neglect to d what ought, or when a thing ought o be done: much more are actual fins commission, operations, entities, an beings; such as the fetting the heart upo covernousness, louing the World;

hich is not only a privation of the love ficed, but a position of the affections e to God upon the World; and is in dultery, Merther Blafphemy, which they be not operations politively, than e there no workers of iniquity, much is can God be the worker or operator them: but not to infift upon the contation of a thing so openly repugnant the Scriptures, and to Senie and Exrience, and of fo great a Blafphenry, as e making God the Author and Worker those things the workers whereof he tes: which affection, or difaffection ther, is not imaginably possible to be him towards himfelf, as it must needs if he be a worker; yea, the great orker of them all, in all Men and Devils o; he working all their workings of em, as that Blasphemy, abominable to conceived or uttered, implies. The refaid passage speaks evidently of the orkings of God in all the Members of hrift, who are therefore afterward ompared to the natural body, mimated d acted by one spirit of life; and it eaks of the spiritual operations in them that they are wrought of God, and it of operations finful and Diabolical, ough if we do carry it roall natural and simal operations, rightly, simply, and regularly fuch, it may truly also be ex-nded so far in a sober sense, that they a wrought by and in the strength, wer and motion given them of him; yet so as that they are either natural or voluntary operations of the creatures too, according to the natures that he hath given them; and a touching voluntary operations are such and so upon the will of the rational creature, as not to necessitate its action, or divest it of the power he hath given it and preserves in it, for chusing or refusing freely, object propounded to it, without his necessitating its determination: so as that it's commendable in its choice, and faulty in its resulal of such good objects as are propounded to its choice and election. But I shall proceed no further in this Discourse about God's Operations.

The sum of it is, That all the good.

that is wrought in us, it is of God, in and by fuch means and ways as he pleafe to afford us, and in fuch a way as feem good to him and to the counfel of his ow, will; yea, and all the good wrought b us, it is of and in and from him, yet as we are therein afters with and under him; free and voluntary agents. And a the evil wrought in us is of Sathan and our own Wills, contrary to the approve ment or likement of God, though not without his fufferance, which his fufferance rance is also approved by him: and fo we may fay of all the evil wrought or acted by us; yea, and that oft-times h doth not only fuffer men to do evil, and and to have evil things wrought in them out alle doth wifely and holily deliver

yield up men to Sathan and their own Lufts, either in part for their own corretion and others admonition) or elfe wholly to their own destruction and other ners warning. And laftly, That the ood he worketh in us, he worketh it di-erly, according to his good pleasure, oth as to means and power exercised with and by the means for working it, as ath more largely been explicated; fo as many he certainly and effectually overmeth their hearts to believe in him and bide with him in the Faith, when others e not so overcome by his Grace; yet so he neither offers violence or force to the ils of the one, nor is defective or wantg to the other; but that as the falvation the one is of him in a way of their fling and free obedience, fo the destruon of the other is of themselves, in, d as the just reward of, their own vostary, unnecessitated disobedience.

To which I shall add nothing further, tonly some brief Conclusions from the sole distinction, as thus largely in the teral Branches of it spoken to, with me Positions about the Grace of God d Freedom of Will in the Conversion Men; And last of all, Some brief hints some Uses naturally resulting from the sole Treatise, and the several Heads Considerations therein, which may be the profit of it to our Minds and

ditations.

### OH AP XII

or Corrective their own

בו בונים משם מסודור

### Concludes this Treatife,

Byway of 2. Positions, and down there 3. Heads of Uses, Sin.

#### SECT. 1.

Some brief Conclusions drawn from the Premifes in this Distinction as historico opened.

Conclus. 1. Onclude we at length this large D footife, and to that purpose first.

Promi what we have fald about this D flinction and the feveral Branches of i we had lay down these following Conch from:

ctrine or Object of Patch pradicable to a men, is not to be measured or judged by the diversity of the Dispensations of it, and operations or things effected with or by it; or of the purposes of God for such dispensing it; and working with an by it: for though there be difference, as to manner or measure or both in them yearthe Dockrine in its felf is nevertheless to the Object or Medicine prepare for men and the sulface in him the san for all men; and so is God's love in preparing him one the same: so as no ground

for questioning of, or much less concluding against God's love to all, or the object or remedy being for all, because all have not the same dispensations and operations therethrough afforded them.

For,

1. Some that have no dispensations of revelation here of it, nor any operation discernable to, or affirmable by us, may be and shall be saved by vertue of the Object or Medicine prepared for them, as Infants dying in their infancy, 2 Sam. 12.13. Jer. 31.29,80, Matth. 1914. and 1 think no body will conclude Idiolism or Deafness from the Cradle, a sign of Reprobation, but rather, that where Christ speaks nothing to men, or doth nothing amongst them, he will not impute sin to them, sob. 15. 22, 24. though yet he may do more to those kind of persons than we yot on.

2. If some that have none, than much more such as have less dispensation and peration than others may be saved; wen when they that have much more, busing them, shall perish, as the Apostle sys, If the uncircumcised do by nature, that is, without added instruction from he Law) the things contained in the Law, the Doctrine of God) shall not his uncirmeisson be counted circumcision? And on he contrary, the man to whom more was urposed and dispensed, both for means and operations in the means, breaking he Law, (not obeying and yielding up

to these more instructions and operations his more shall not profit him, but aggravate his condemnation; for God is no respecter of persons, but in every Nation he that search God and worketh righteousness (have he more or less dispensations or operations) shall be accepted of him. His distributions may be unequal or not alike, and yet he deals equally an according to one rule in his Retribution respecting or accepting men, not according to what they had or received from him and he did to and in them, but according to their receipt and improvement of what he gave them, Rom. 2. 25, 26, 27. Alls 10.3

2 Cor.5.10. Yea,

3. Many first shall be last, and the last fir Many first in means, least in their acceptar of Gods grace in and through those mean and fo by confequence, in Gods gracious ceptance. And many last or least in mean first in acceptance both of the grace God in their hearts, and fo in their beir accepted of and by God in their perfor A Prophet is not without honour, but his own Country, where they may hav most of him. Naaman feeks out and ac cepts the Prophet Elifha, though a strai ger to him, and was healed by him; and the poor Widow of Zarepta believes an entertains Eliah as a man of God, and w fuftained the and her family by him, wh the generality of the Leapers and Wido of Ifrail scarce regarded them: the G tiles will often hear acceptably, what

first, to whom the falvation of God was first and chiefly sent, reject and make nothing of, Astr 28. 28. Matth. 8. 10, 11, 12. Luke 4. 24, 25, 26, 27. Math.

19:30. and 20. 16.

2. Divertities of dispensation and ope- Cancles, 2. ation, and fo of purpole for dispensaions, are divers teltifications of the fame we that wrought in God, to prepare the bject or remedy therein tellified of. ome do more fully and eminently tellifie than others, and the fuller do more bundantly priviledge, honour and enage to obedience those to whom they re vouchfafed, than the lefs do ; yet that everfity clashes not with, but diverfly ows from and testifies to the universality f the love and grace of God, even the me grace that the Doctrine of the Goel (the object of Faith mediately) fpeaks orth unto men; yet so as these that have he fuller means of the tellification of hat grace may be faid to be more loved d honoured (as well as (yea therefore) ore engaged to Faith and Obedience) to the ffreamings forth of that love, nd thereby vouchfafement of advantas for falvation, than other men. As od's peculiar purposes to Jacob, Jeneand form Baprist, yes and to the given them; argued them more loved an other people to whom luch vouchfements were not given, mot as love. miles either God's approvement of them

in their personal confideration in them felves, or provision of a remedy for the as falled, or good will to lave the more than others in their lubmission him; but as to the giving forth mor clear demonstrations of his love an therein choicer honour, and means to brought to know and fubmit to him, a to be infruments of bringing in oth Luke 12.48, thereto alfo, Mal. 1. 1,2,3. Pfal. 67, 68. and 87. 2. Exed. 19. 4, 5, Deut. 4. 23, 24, 25, 26, 27, 37. and 7. 7, 8, 9, 10, 11, Oc. but then as he go the more to them, he required the mo again of them; nor flood their justifi tion in their having or doing more, I in one and the fame Righteoufness pro ded for and given to all men, Rom. 3. and 5.18. in whom any other believi though not fo peculiarly honoured priviledged, and in that fense loved they, should and might be equally cepted and justified with them; and of whom none of them could be justi more than any other men out of The like may be faid of divertition dispensations of gifts and operation believers after their believing, as making fome Apostles, fome Proph fome Evangelifts, or they might be to be more loved, as to the addition dispensation of honour and priviled and yet but alike and on the same to accepted with others not to lifted up their approbation in the same Belove

That though fome men were more Concluf 3. reliarly favoured and priviledged as to confations and operations for bringthem in to God, and fitting them to mind, that they might be made more oice instruments for the publick good others, by a stronger and more efficaous and unrefiltible way of working (as thout all controversie, Jesus Christ, as m of the Seed of David was in a peculiar y above all flesh, dignified for the od of all men, and so John the Baptist fore-runner, feremiah, and fome others. a more eminent way than the generality other men, as called and chosen to be pice infirmments of good to many ers) yet nevertheless it follows not, t the generality of God's people or fen ones, were people fo fore-known purposed to be by some more special, distible way brought in to God and elerved with him, by fuch grace as for want of which the rest mult needs rish because denied to them.

That though the Universalists, so Conclus. 4. Med, do deny the foresaid apprehension the Particularists or Limiters of the race of God, as in the close of the foresing Conclusion is rejected, yet it follows not, that they must needs be Aqualis, as to matter of dispensation, or operation, or purpose thereabouts, according to Arithmetical proportion or events, for they grant, as hath been shewed,

Ff 3 1. There

1. There are divertities of diffeents tions to and operations in and upon I believers to bring them to believe, more so openly called by the Gospel as fou not all Perfecutors to ftruck down as Sa not so strangely and strongly prevente yea, it's remarkable, as to this, the there's difference between the first setti up the Name and Church of God among people, and his after-drawings there In the first fetting up a place for Name, or making known his Truth a Worthip, God went forth with frong hand and franger works for evidence his Truth and manifelting Himfelf, th people might more clearly know who to feek him and wait upon him, than aft wards, when he had made fuch difcor ries of himself and of the places w people where his Name more glariou dwelt. As in bringing in That to his felf at first, and taking them for to b peculiar people for his Name, he we forth more glorioully with Signs Wonders and mighty Works, confirm his Truth and manifesting his Gho and himself in it than afterward; as c pecting, that when he had set up Church, and discovered, as it were, place of hisrefidence, people frould aft ward refort to him upon the account his first discoveries, though all un those dispensations and mighty operati in and amongst them, received not Grace alike, So also when he sirst gl

ed his Son lefus, as come in the fleft, and on the Tews rejecting him, took out of ne Nations a people for his Name, that (and there) the relidue of men might ek him, he bare witness to his truth nd people by more glorious evidences d demonstrations from Heaven by many igns and Wonders and Gifts of the oly Ghost, than since he hath done, (as Ats 2. 22, 23. and 15. 14, 15, 16, 17. ith Ferfe 12. Heb. 2. 4, 5.) as expecting, hat all after-ages, his truth and people eing so discovered, should resort and eave to those truths and ordinances to hich he hath given so clear testimony at they be his, though neither did all nder those dispensations receive his race alike.

2. It is difpensations to and operations believers are not all in that fense equal alike; to some even of them is more iven, to some less, and in some he works fore and otherwise than in others, diributing to and working in every one coording to his good will, 1 Cor. 12, 45 6,7. yea, and as Christ on earth was afed to manifest more love and endeadness in more choice ways to some of Disciples than others; as it's faid his loved Marcha and Mary and Lazawith a kind of intimated emphatiliness, John 11, 4. and John is called his loved Disciple, John 13. 23. so he yet rafes to love fome believers more than ers as to manifeltations of love and

love-fecrets to them and to the making them of or fitting them for more ufcfulnels

to men; Though,

4. His difpensations to and operations in all believers as fuch, are of more for cial and choice favour (though perha not with fo great outward means as priviledges in means as to fome) than and in other men not believing. His op rations in them may be with less strife an wraftling with them than in those the believe not, because he finds less reluctar cy usually. The more grace is got into and is retained by any one with the more facility he is usually led; as Prov.2.10,11 P[al.11932. I willran the ways of thy Con mandments (fays David) when thou had have enlarged my heart; but yethis difper fations and operations are of a more own ing, approving and justifying nature and of more fweet and comfortable concernment to them than to any others.

4. Yea, we affert his liberty in general to make of the same lump one Vessel to honour and another to dishonour, as in the case of facob and Esam, one to be highly priviledged, and another of the same lump to be for meaner imployment and service, and yet so as may stand with real love to both; so as that he is read to accept the vessels of dishonour in the submission to his government and seekin him as Grace is afforded; as an Edomonish find room in the third generation to be admitted into the Lord's Congress.

tion, to be united with the honoured Nation, Deut. 23.7, 8. Yea, if any man cleanse himself from pollution by the Grace afforded him, he shall be a vellel of honour fitted for the Malter's use, 2 Tim: 2. 20, 21. Vessels of dishonour may be made vessels of mercy and honour too, Fer. 18. 4,5, 10, 11. When as veffels of honour lifting up and abusing themselves in their honour may be made vessels of wrath and dishonour, as in the Angels that fell, and as in Fer. 9. 25, 26. and and 22.24. Though Coniah were a figner upon my right hand, yet would I pluck him thence, &c. Such our apprehension and judgment, according, as we conceive, to the Scriptures alledged. So that though we be Universalists in afferting God's grace in Christ for and to all, and Equalifts in afferting the equity of his dealings with all, yet we be not Equalifts in afferting like Dispensations and Operations as to measure, manner or contimuance afforded to all. Thus for the Conclusions.

## SECT. 2.

principal and the

Positions touching God's Grace and Mans Willinghe Work of Conversion.

I shall add fome few Politions about the working of God's Grace and the Will of Man, in, or in tendency to Mans Conversions: Politions that I had fometime intended for a Neighbour Minister, her

providence fo ordered, and he accepted.

They are thefe that follow.

Position

1. That the Willor Soul of Man is by nature wholly bond and threll as to any Spiritual motion or action, so as it hath no liberty from fin to move Godward, Eph. 2, 1, 2, 3. Joh. 8, 32, 33, 34.

of willing) is at liberty naturally to chule or refule civil and moral actions and external and natural objects, as to go to the Ghurch or Ale-house, to read the Bible or a Play-book, though naturally much readier to the worse than to the better, John 21.18. Als 5.4.1 Cor.7.

3. That God in and by his calling and preventing men with his Grace in Christ, doth effect in them some freedom and liberty beyond what they have naturally in themselves before such his calling and preventing them, even to Spiritual things or actions to see, behold and mind the Grace discoursed by him, to listen to and attend upon him in the means of Grace, and seek God in them, though not

& 50.1,2. Ezek. 24.13. Hof. 11.3,4. Math. 22.12. Prov. 1.22,23,29. Math. 13,14,15. 20,00,1,2. Roma. 18,19,20,21.

spiritually, till or further than the Grace

of God complied with or received into

his faid preventing Grace, to the end

him

That men having fuch liberty effected in them by God's grace witto fuch ends may politify afe it is not worse, and one man better or we than another, Prov. 19.76. Match. 1 22.33. & 12.40.41.42. Ez.8.319.6.7. Con 16.7. Proc.

That where men in the power and liberty given them of Gorado improve or use it well in seeking after or listening unto God, bearing and learning of him, God will more inlarge them and set them at liberty. He will be found of them that seek him; and by degrees open their understandings and work upon their hearts to reme and spiritualize them and bring them to himself, Prov. 1.23, and 8.17, 32, 33, 34. and 9.12. 16.35.2, 3, 4. Hol. 6.1. Bid 24.8, 9, John 8 31, 32, 31

## [4444]

and 7: 17. Math. 130 11412. 2 Chron. 14. 2.61 A.F. 10. 300 300 11

7. That where and when men neglect God in the liberty given them by him and improve it not to feek after him, but love darkness and vanity rather, and will hold them fast, winking with the eye, lest they should fee, and stopping the ear, like the deaf Adder, refuling to hear, left they should heart and hardening their hearts while it is called to day and they might hear his voice, left they should under fland with their hearts and be converged to him and healed by him; they greatly thereby provoke him to wrath against them, even to harden them also and give them mito their own delufive choices and ways that they might oun themselves late deftruction ce for this Pfat 81.9,10,11 6,7,8,11. Prov.1.23,24, 14,000 alg. 1, to 7. & 6. 10, 11 20,30,41 Fer. 6. 16 8, 19,21 28,29,30. Ezes 24.13. H 14.5. Marth 43 12,13,149

140 m Rome th 18.21, 26,28. are veicle 2 Theffi of

82 What chrough the mediation of Chille God is gracious and long-fuffering to flichialio not ready, to leave and give them up, but waits often long upon them, and renews his preventing operations and means for their good. And if at any time while he is striving with them they listen to him and return from their evil ways in the strength and force of his light and trace he gives them, he is ready to pal

by their rebellions and be gracious to them. Pfal. 68, 18, 19, 20. Lute. 13. 6,7, 8, 9, 10. Prop. 1. 22, 23. Ezek. 33. 11. 15, 16. 1/4, 55. 6, 7. and 30, 18. Hof. LI. 8. fer.3. 1. 2. 9. 12. 14. Luke 15. 17. 18, 19, 20, 21, 22.2 Pet. 3. 9. Yet herein God uses his liberty for hardning or thewing mercy, giving up fooner or striving longer, and with what means he pleales, as. Rom. 9. 18, 19. Jer. 6. 29, 3. Gen. 6. 3. Luke 13. 3, 4,5, Rev. 3, 7. He can rife up and thut to the door, and turn Luke 13.25,

the key against men when he pleases. 26.

9. That those who through his Grace preventing and allisting them do obey his voice, and with Mary chuse the better part, the fear of the Lord; yet the whole work of their Renovati new creation, bringing into and with Christ, and conforming to their coming to Christ and trustin him, Oc. ds Grace is the effect and product o ed therein them, wholly and folely by, even as Naamans cle and the blind mans reftoring to he ht was, fo as that their Regeneration, and yet much more clearly their justification, is not of him that willeth, nor of him that runneth (although in fuch willing and running as the Grace of God moveth to and effecteth) but of God that heweth mercy, nor are they born of bloods, or of the will of the flesh, or of the will of man (though in fuch use of their liberty effected in them as grace leads to ) but of God, even

Names cleanling was not of his own or other mens wills, though in his willingly abeying the voyce of the Prophet and perfwalion of his fervants to walh in Jordan, John 1. 12, 13, and 3. 3, 5. Jam. 1. 18. 19, 20, 21. Ephef. 2. 8, 10. Rom. 9, 16. 1 Cor. 9. 24, 25. with 2 Kings 5. and

John 9.

10. That as Christ in working Miracles for the cure of men did prevent fome as he pleased with healing them before they asked it of him, that they might be as means to divulge his fame, and draw others to him, whom he did not so heal but as upon their hearing of him they came to him, turning away none that came to him, and not healing miraculously those that up to hearlay of him not belef ving recorded or despised his healing, retheir pride to come or b foling th ; fo God may and probab brought ly doth r fome more especially and leafes and draws them to fignally extraordinarily (as all himself when draw ore extraordinarily gift and furnishes some) that they might b as more choice means to divulge him others, that they by more ordinary mea might be drawn to him and in an ordh ry way, none of which so ordinari drawn to him, coming to him he cal away or rejects, but the generallity those that neglect by such ways to con to him and that through pride and unp valibleness perlists rejecting him, he go

up and justly suffers to perish in their sins. Mark 1, 23, 24,25, 26, 27,28, and 3, 1, 5, 10, and 5, 2, 13, 17, 18, 19, 20, and 6, 4, 5, 6. Luke 4, 23, 24, 25, 26, 27, John 5, 6, 7, 8, 9. Math. 13, 57, 58. Fer, 1, 5, 6. Luk 1, 13, 14, 15, 16. and 5, 27, 28, Math. 11, 25, 26, 27, 28, 29, John 6, 36, 37. Mark 16, 15, 16, 1 Pet, 2, 5, 6, 7, 8. &c. These be the positions lintended for my sometime Neighbour Minister, to which let me add one or two more, viz.

11. That the main and general ordinary way or Medium in and with which the power of God is put forth and operates, both for bringing in men to himself, and keeping them with himself, unto eternal life is the discovery or maki his Name, Power, goodne And his in the more clear mean known his Son diffinctly, love in him to mankind, or to the would not fo to those souls that he works up o which the Law convincing of fin the hing the mowledg of it, with all report, and chatifements and judgments are out subordiate, and superadded means, to drive the oul to take a more ready view of his foreaid Love, Goodness, Name. &c. And If the ordinances and commands of duties at either appointments of and injunctions o ways in which his Name and Son are to e fought, and foon that being brought in o him he might justify us and be our ghteonineis, or elfe to witness to an

II,

glorify his Name in word or conversation. 1 John 4. 19. Rom. 1. 16, 17. and 2. 4,5 Plat. 9, 10. and 36. 7, 8, 9. Rom. 10. 17 and 15. 9, 10, 11, 12. John 3. 3. 5. 14. 15, 16, 17. and 1:12, 13. Tit. 2.11, 12. 13, 14. Philip 1.27. And therefore they that darken and render doubtfull to me the love, pity and good will of God i Christ towards them and readiness to favor them through him and put men to feek to find it out by their endeavours after works and frames, ferve not God therein nor do they profit men but are influ-ments rather in the hand of Sathan to hurt and hinder them. Nor are fuch right begotten to or born of God who not b lieving but neglecting the name of Go and his tree and good will in Christ manking fo towards themselves, has rards God begot and Sprun their he ed in them from the con up and eration of any frames, chan ceit and ges, at and endeavours of their ow dren of the Bondwoman but are Atts 2 8. Rom. 9. 8. Jam. 1. 18, 1 Gal. 4. 22, 3, 24. &c. Luke 18. 10, 1 12. Math. 23. 13. Ifa. 28. 12, 13, 14 15, 16, 17. and 29. 9, 10, 11, 12, 13 Pfd. 118. 22. 2 Cor. 4.4. 1 Thef. 2. 1 with 2. 4, 5, 6, 7. Rom. 9. 30, 31, 31 10. 1,2,3.

born to God in and by the discovery of himself his Name and goodness in Christo mankind, so as that through his low

them while finners and tingodly their learts are overcome to hope in him and ve him and to to yield up themselves to im to be his and to live to him, they are he Children of God and of the promile, he called according to his purpole, the llect and fore known ones, whom he bath redestinated or fore-ordained in Christ d through him, to be conformed to him and his image, in fufferings and in glory.

And accordingly such he hath used to call forth to service and sufferings for him, and in their faithfulness therein hath justings. ed and approved them and afterwards orafyed them, and to he will yet do hich may animate such lovers of him for a love to hold them fast by him in all seir sufferings either from our him as owing they are ordained their conforming to him 1: 12 3. and 3. 2. 1. 14, 15, 16 16, 27, 28, 29: Rom. 9 18. 28. 30, 31, 32, &c. 1 The 1 Pet 21. 1/4. 10. 8. 9. James Wi Hole 1.39.40, and 12. 1, 2, ing in a land particular companies com

S & G Tina.

brief him sof afor of the foretoing Tree

A / Hat we have hitherto fly'd in And first that which we have note the Confiel do drive as to the fale!

Hope, obecame to hope in may sent in hope of the may

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The prese love, mercy, pity and dedwill, official to us, and to all men Both as men made by him, and more abun dently as and notwithstanding fallen from Wim in Admiand to become in our felves mi ferable, corrupt & louth form, and the great grace of our Dord lefus towards us in for baling himselflat the will and appointment of the Pather for us; the great price le hath fet upou as ustands provision mad for us for your Selvation and happine In this was manifelled the love of God us that he lent his only begotten Son in at we might live through the wo do men waving this demo him: Aration feek to know it fome oth nginto themselves and in way by to frame themselves to love deavour cin is love not that we le him. wed him the loved us and fent his only bego Son to be the propitiation for our fins. I John 4. 9,216! And know the grace of our Lord Jefus Chris that he being rich became poor that through his poverty might be made sic 2 Cor. 8, 9. So that therein also is disc vered to us good ground given us in h of looking to and hoping in him, and loving of and living to him; that h done, prepared and let before us fo g things as the word of that is freaks of

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Ing not spared his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Rom. 8. 32. He dyed for all, that they that live should not henceforth live to themselves, but to him that dyed for them and rose again. 2 Cor. 5. 15. God was in Christ reconciling the world to himself; not imputing their trespasses to them; we pray you in Christs stead therefore be ye reconciled unto God. Ver. 19, 20. See also Rom. 12, 1.

2. The wretchedness and misery of our endition by nature who needed fuch a remedy to be made and provided for us, and for the odiousness of our sins, both of that fin of Adam and of us all in him, and the finfulness thence contracted, and much more yet of continuing in in against nercy and kindness shewed a for our redemption, and to also the designess of us brough (in) both as to the feature of the law pronouncing us dead an andemned nen, and the utter deadness our felves our powers to help and remedy our lves and one another, yea fuch deadness s no creature power in our felves, or in leaven or Earth could raile us out of it. hich is clearly feen in the crofs of Christ, that he dyed for us all to fave and revive

The love of Christ constraineth us because we thus judge, that if one dyed brall, then were all dead. That we were Il fentenced to death appears in this, that

he that came to succour us was fain to dyn for us. And that we were so wholly last and dead in our felves as to our helpis our folves from under that fentence, feen in this that fuch a one as Christ was fain to undertake it and perform the Redemption of us even by his own Death and fufferings, which concludes against all field yea against the ability of all creatures to have helpt us much more against our own fufficiency to have helped our felves, for if there had been a law that could have given life then doubtless God would have spared his Son, and righteousness should have been by that Law, if either our fin had not been infinitely displeasing unt God, but that he could have passed the by without any great fatisfaction to b truth and helinels, and to his righteen law : Or if we or any other cresture for us could have helpt us or given the feti faction require, he would not have take fuch a cour for our deliverance, But this glass man at once, both him ha noniness an mans helplefacts, yea God infinite power, love and goodness tower us, yea and further, our deadness in o felves to help or animate our felves, an fo the falfenels of that conception, the man hath free will by nature, to any \$ ritual good, or that fuch a conceit or op nion springeth from the bowels of such doctrine as makes Gods good will to bet wards all men and Christs Death for al hereby plainly discovered also; for if

or nature had or have any fuch Tharks principes of life and liberty to what urpole was it that Christ dyed for us to socare into himself for us in the nature of ving therein he might call and quicken s and cause the dead to hear his voyce hat in hearing they might live. John & y. So that no doctrine to clearly bears intelled against pict that he is dead in sins nd trespasses by nature and bath no fuffitioney of himfelf, as of himfelf to much as to think a good thought, as that doth pon, which the odium of the contrary con-eption is alially but fallely fallened, we his judge, not as the denyers of those ribbs infer that if one dyed for all, then il mast needs be evertally laved, but with heispostles, that if one dyed for all chin were Metad. a Cor. 3.14.

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The ampearableness and certainty both of the happiness of all chose that accept of this Grace of God, Sabmir to him, and seek their Rightmanness and salvation in and obrough Onrist; seeing to hath done so much for all, while Sinters, that men through him might be aveal. And his son is such a Mighry, service and Compleat Saviour (as hath con shewed) set up on purpose that who bever Believes in him might assuredly a faved and have everlasting Life, John 134, 13, 16, 17, and 5, 40. Rom, 5, 9, 10, and 8, 32, 33, 34, 62. And allo, of the lifery and Dollarchion of all, that after

Gg 3

all this done for them, reject and rebel against him, and persist fordoing till the day of Grace be out with them. In much as they despite the riches of God goodness and forbearance, that is, leading men to repentance, and after their imp nitent hearts & treasure up to themselve wrath against the day of wrath, &c. Yes are guilty of treading under foot the Sor of God, counting the Blood of the Cove nant, fled for their fanchifying, an lun holy thing, and do despite to the Spirit of Grace. And therefore, as on the one hand, if being enemies, he hath reconciled us to himself, by the death of his Son, Faith leads us to reason, or infer how that we not much more be faved by his life: fo on the other hand, it leads to fay, How shall we escape, if we neglest fo great falvation? And of how much forer punishment, (than Death without mercy, as the Law inflicted on the defpit fers of it) shall he be counted worthwof who hath trampled under foot Christ, and done fuch indignities to God and to his Grace, as were before mentioned? Rom 2.4,5. and 5.9,10. Pfal.68,19,20,21. Heli 2. 3. 4 and 10. 26, 27, 28, 29. and 12 25. Cen ) mai at issignot

Use 2. Again, It may move, provoke and incourage us to many things; As,

heart to receive the tydings of so great Grace, and acknowledge it and bless God for it, and for all procured for us and streamed Areamed forth to us, Act 8. 80 Pfal. 1001

To betake our felves to min in Christ, to feek him, wait upon him, hope him, yellding our felves to him in the obedience of faith, and love required of us by him. biseredonciled to him. Denyo ogodlinefs and worldly lates, cliving for: berly, tighteously, godby in this prefent evil World, living to birt that dyed for is and role again; both in our bodies and fpirits, which are his, being bought with fo great a prices is the Death and Blood of his Son, regiorific and ferve him with all chearfulness and faithfulness preflings after the hope fer before us in him, and taking heed that we incorpor those terfors or terrible judgments of the Lord prepared for foorders, that that Doctrin prefents us with, to warn us of fin and arm us against and deter us iftom fin, Ifa. 5511. to the other Pfd. 100: 2 Cor. 5. 10. 11,15,19,20,21. and 6:1,2. Tin2.11,12, 13,14. Heb. D2 15,16,17,29,28,29.

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others, both as it evidenceth such love and goodness in God towards our selves, more unworthy of it from him, than any others can be of love from us, and as it evidences them loved and pitied of him (even when yet sinners and unconverted) and in a possibility of salvation. So it leads us to be followers of God, pitying the ignorant and those out of the way, and indeavouring their helpfulness, as he

Gg 4

hath

hath and doth pityschelp us, and hath pro-vided help for them, and is gracionly entending means of it unto them also embracing and owning those that embrace and own him, as we our selves, and they are em braced by him; doing good to all, bu chiefly to those of the houshold of Faith and not to retain fuch a felfish and Com disposition, as to fay, Am I my Brothers keeper s. So be at I know Christ dyed for me. what need I care for knowing whether he dyes for my neighbours as if my neighbours welfare pertained nothing to me: year and furnisheth us with matter of truth and goodness to propound to them in al cases, both for instructing them in know ledge, what to believe, and how to walk and for incouraging them in the way of faith and obedience, by minding them, what they may expect and shall meet with therein; and for comforting them in dis threfs; and admonishing and warning them of, and reproving them for sin and wickedness, propounding Gospel Terrours to them, without turning them to the Law of Works, 1 Job. 4.9, 10, 11, 12 Epb. 8. 1, 2. 2 Cor. 4.10, 11, 14, 14, 14, 16, 19 20,21. Prov.22.17;18,19,20. And fo,

3. It is also a good Directory to Preachers, what to hold forth to the People, both for matter of and motive to Faith, and ground and matter of Hope to beget them to God, and nourish them up in God; and what to require of them for Obedience, and with what Argument

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(in part) to provoke them thereto and deter them from Six and Disobedience.

An It discovers and reproves many falle and evil Opinions men have of God and Christ, and Traditions and Documents of men, too commonly preached for Trucks; as if God had only fent his Son for a part of mankind perfonally forepurposed to eternal life, and either made the fall of Adam, without remedy fuffi-cient to fave them; Principles tending to beget evil thoughts of God in the hearts of men and to make them give him the lye, and throw away the foundation of Repentance and Faith and Hope and of Haptifm and all Ordinances and Dories, that he hath laid for them and fets forth to them; and either to live carelefly and desperately, as if sure already either of salvation or damnation mevitably, or to establish to themselves a righteovincis of their own, and build upon foundations of Frames and Qualifications in themselves, which are sandy and slippery and not of God's laying. As also it reproves that evil way of too many Preachers, who laying afide God's coner from and foundation, and neither daring to believe themselves, nor hold forth to others, the good will of God, testified in the Gift and Death of his Son, for all, (the true and right and clear bottom, foundation of and medium for begetting all right Repentance,

Use 4.

tance, Faith, Hope, Liove and Obedience) do teach men to Jay fuch frames and conceipts of them for their bottom founds tion of believing the Gospel, And for the Vision of all, the Rest wherewith the God would have the wearied Soulito reft and be refreshed, and the foundation upon which all Precepts, Reproofs, Confolations, or are to be laid, and by it fun ported; for or inflead hereof, a fay, they lay Precent upon Precent, Brecent upon Precept. Line upon Line, Line upon Line, here a little and there a little to mons deftruction, and making them have their fear towards God spring from and bo or dered by the precepts of men; bidding them believe, repent, hope, love, God, and giving them directions and grounds of their own for foldering, when they have taken away or made doubtful God's fure and certain ground for them even the Gift and Death of his Son and the Grace in his Son for them; making the people alforber lieve and look upon that as God gracious will towards them, which indeed was the falle Prophets in and God's judg ment upon them, as may be feen, 1/a. 28 9,10,11,12,13,16, and 2010,10,11,12,13 Many more evil Principles and Practices the Gospel-Doctrine reproves; but this in brief from the first Branch of the Distinction, leaving the rest to judicious Observation, de rot

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Brief Hims of Victules from the other Branch about God's Purpofes Diffenta in the stem in of board and the divertity

Hat we have noted about God's Via Various Purpofes, Distributions, and Operations, may be also of good use upon divers accounts ; As a basio me boo

First, To stir us up to adore the manifold Vie 1. Wisdom and unsearcheable Counsels of God, and with fobriety to acquielce in what he hath revealed as being certain and fore Revelations of them, and what was in them; as also to acquiesce and rest in the equity and righteoutiefs of God in all he faith and doth, believed by us even in things we cannot fathom. but more of an a think

Truth of the Golpel by what we fee of the variety of God's Dispensations and Receipts of his Operations, either with our felves or others & feeing that the truth of the Gospel neither dependeth on them, nor may be measured by them, but to believe, as Abraham did, upon the Authority of God, whose it is, according to what is spoken, and as the Scripture hath faid, Gal. 5.28 that so we may experience the Operations of God in our felves therethrough, both towards God, our felves, and others. fuch as the truth believed, will work in us in all Godliness, Sobriety, Righteousness,

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Peace, Joy, &c. Rom. 4.17. Joh. 7.37

3. To admire and blefs God for his more abundant bounty, goodness, and manifestations of his love and mercy in his Difpensations to us than to many other Nations, and to take heed to make a right use and improvement thereof: So as,

1. Nor to judge our felves thereby jufified or accepted with God, more than they because we have more for that is no good ground for fo judging, as appears,

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2. Nor condemning and despiting them. as if because they have less, therefore they are rejected of God, and no hope of their falvation; for mither is that true, as hath been thewed, and mappears, March. 8.14.
Rem. 2. 25, 25, 27, Mer 10.34. But,
3. Knowing that God requires more of

2 Cor. 6. 1, 2. us to whom he gives more. Lake 12:48 fee that me take heed that we receive nothis grace in vain, but walk more humblily and holily and tolubly to God and his goodness, leaft they rife up in judgment against be a and while they appear many of them on the right hand of Christ admitted en fellowship with wheather distant and Facility in the Kingdom of God, we out selves be call out Man. 8. 02. and 12.40, 41, 42. se y let but walking in the grace bellowed upo us, feether we pity and pray for them time God would give forth the clearer and revolutions of his truth and of himfelf to them alfor, that having means for more a ged impowledge of him, they may be alfo

lio the more open way for obtaining his alvation and render more full and ample trailes to him generally then any of them ow can or are capable of, yes and ende our we fo to glorify God and his N efore and amongst them, and carry is forth as we have opportunity to them, that they may by us as good Stewards of the Graces of God and dispensers of his Mysteries to them be occasioned to glorify God for his mercy toward them, for fo much doubtless is required of us, as of Ifrael of old toward us. Pfal. 67. Exed. 19. 5, 6. 1 Per. 2. 9,10,11,12. Romill.30,31. But truly we have great cause to fear that God hath a very great controverse upon that account with us; because instead of receiving his grace effectually, fo as both by word and conversation to shine forth as lights to the relidue of men, that they might be drawn to leek God with us, (as was the end of God in taking us to be for a people to him, Afts 15.16) and inflead of feeking his Kingdom, to promote it and inlarge it among the Nations, and to all the ends of the Earth, and his righteouthels by declaring it and holding it forth to them, we are walking in darkness, prophanenels, uncleannels, coveryouinels, wickedness, seeking to inrich our selver and inlarge our Kingdoms, even with the spoils of them and to the stumbling an hardening of them, withholding the light of the truth of God as with as from them and not minding to carry it among it the

or to to walk smongst our felves and in our trafficking and commerce with them. as might manifest the favour of God to amongst them or draw them unto u to teek God with us. It were much to be wished, that the Nations that are called Christian, did more heartily believe and adorn the Gofpel-truths that are held forth in the Scriptures amongst them, and leaving off their pride, ambition, covetuouf-nels and to their corruptings of the truth, and contentions with each other for the Earth, and all of us too much against Heaven, they would fet themselves and make it their defign to indeavour the calling in and convertion of others that lie yet without the Scriptures and Oracles and Ways of God therein expressed, to the more clear means of the knowledge of God and his Christ, and so to their own happiness and endless offis. But by reason of the contrary found generally with us, we have great cance to fear, that reproof and judgment formetimes for the like milcarriages pronounced against Jerufalem, in Ezek. 54.6.7. This faith the Lord God : This Jerusalem, bleve fet a in the midft of the Nations and Countries round about her, and the hath changed m udoments into wickedness more than the Nais, and my flatures more than the Countries ware round about her; for they have refuand judgments and my statutes, they have not in them. Therefore this faithible Lord sufe ye have multiplied mare than the ns that are round about you, and have

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entry belly have done according to the Judge entry belly have done according to the Judge ent of the Vations that are round about the berefore the faith the Lord God behold, I was against bee, and will execute judgments are the midst of thee, withe sight of the Nations, to fear God by his judgments on us, that tave neglected to teach them to fear God by his judgments of truth deposited withins.

4. To warn us of to be prefumptuoully against God, or neglect threeeive his Grace effectually in the Dilpentations of it, and operations there in and therewith afforded it, upon pretence of our need of fine briefitible operations; and waiting for them in fach a way as we fancy to our felves, left we do as Nauman, in fuch a like mulprifion, 2 Kings 5, 11, 12. or as faying hears, that we can do nothing to-ward our or fullels or hinderance in the way of favation; if God picpose to save us, we shall be avet, and cannot fail out, none can hinder his operations or workings to that purpose; and if not so purposed to be saved, it's in vain to strive for it. But minding what hath been said about his purposes of Salvation and Damnation, and the way of his operation. ration and working, receive the Grace brought to us, and yield up our felves to God in it, to be fived by it; not hardening our hearts against him, while it is called to day, but hearkening to his Voice, such as it is, in and with the Dispensations vouchfafed us; and to working out dir Salvation with fear and trembling, as he by his Grace is torking in us of his good pleafure, left by grieving and quenching his good spirit in the workings of it, in and with us, and finning prefumptyoully against him, we provoke him to withdraw from us, leave us to our felves, and so harden and blind us, and give us up to fin and Sathan, to our utter ruin, 2 Cor. 6. 1,2. 63. 7,8,9,10,11,12,13,15. Plat.95. 7,8,9,10,11. 1.3,4,5,6: & 5. 1, to 6. & 6.9,10,11. Fer. 6. 16

28,29,30

mto himfelf and raif them up to ruments of declaring to ush Salvation is grace by them as inframents brought not to limit God to deal uch us or all his is he dealt with them but inwhat he vouch-alt we upon him, feek are him and serve and fuch like uses the foresid Confiderati 6. Laltly 6 provoke others to examine and try cle things whether they be fo omet, by the Scrip-tes of cruth, and not by mens raditions and Phy-dry rules. And to give occasion to them to help hortness, or correct my miffiles in these thing here any inchappeareth and i evident to any. But none out of pride, arrogancy or firife, beautiefe things clash with their chaughts therefore right in the them has in Sobriet out or the way, as howing that the wrath wrong doth not accomplished al conclude, leaving these my Confidence of the merciful judgment, protested to the merciful judgment. and disposal of the All-wise and Glor creator of all things, and the Father of Creatures. And of Jesus Ohrist or d and Seviour, the Son of the Pather in Gra of for ever and ever. Amen. MIS Law Doo. nifhed. March 10, 1658 5.4 W.C.

